THE

CHRISTIAN ADVOCATE.

DECEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

(*Concluded from p.* 560.)

II. There is a duty to be performed in promoting the wealth and outward estate of others. The great law of Christian benevolence —"thou shalt love thy neighbour as thyself," or, "whatsoever ye would that men should do to you, do ye even so to them," is applicable here as in other cases.

1. In all matters of contract, or traffick, we are to act conscientiously, and fairly;—to do as we would be done by. In making a contract we are not to conceal any thing, which if known to the other party would lead him to avoid or refuse the bargain; or to propose terms which he is led to accept, merely because he is ignorant of something known to us but hidden from him. Neither is it lawful to take advantage of the pressing necessities of others for an immediate supply of some want, which if they could wait a little, or apply elsewhere, they might obtain for much less than we demand. If a general necessity or demand in a community has raised the value of any article of trade or commerce, it is not unfair to take the price that is current; for any thing may be justly reckoned to be worth as much as the price at which it is currently sold. But to avail ourselves of the ignorance, or the urgent wants of our neighbour, to take from him any part of his property, however small, which he might and would save if better informed, or less pressed for immediate relief, is certainly inconsistent with Christian integrity, to say nothing of benevolence or kindness.

The concealing of the known defects of an article of merchandise or trade, or the extolling of the value of an article beyond the truth, or the setting of an unreasonable price with a view to obtain it if possible, and to fall from it if necessary—these, and all similar practices, however common, must be avoided by those who would keep a conscience void of offence. In like manner it is to be reckoned unfair, to decry what is offered us by another, with a view to induce him to abate his demand. This fraudulent practice is strikingly described in the Book of Proverbs —"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth."

Any deception in the use of weights and measures, is manifestly iniquitous; and nothing is more pointedly reprobated in the scriptures of truth. In the law of Moses it is said, "Thou shalt have a perfect and just weight, a perfect

and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee." And Solomon says, "A false balance is abomination to the Lord; but a just weight is his delight." It is scarcely necessary to add, that in the delivery of articles purchased, to diminish any thing in weight or measure, or to transfer worse goods than were actually bought, is cheating in its worst and most odious form.

2. Any individual who is conscious of having defrauded another, can never perform the duty we are now considering, without making restitution, if it be at all possible for him to do it. On this subject, the law given by Moses was express and particular; as you may see by consulting Exod. xxii. 4. Lev. vi. 4—28. 1 Sam. xii. 3. And in the New Testament, we find that the publican Zaccheus gives it as the proof of the sincerity of his repentance, that he made restitution—"Behold Lord—said he to the Saviour—the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold." Here is the example which all who have dealt fraudulently—from him who has committed actual theft, to him who has overreached another in a bargain—ought to set before themselves for imitation. Not indeed as to the very letter. It may not be incumbent in every case, scarcely perhaps in any case, to restore four fold; but in every case such restitution must be made as that the party defrauded shall sustain no eventual loss, in consequence of what was taken from him unlawfully. If the party defrauded be dead, then his heirs, or relatives, or descendants, if they can be found, should receive the property to be restored. If none of these can be discovered, the whole amount of the sum purloined should be given to the poor, or to benevolent and pious uses. It must, in all cases, be shaken from the hands of the defrauder, before he can be entitled to consider himself as a real penitent, and as such forgiven of his God—Without reformation there can be no true repentance.

In cases of bankruptcy, where a legal discharge has been obtained, it is usually considered as an act of generosity, rather than of justice, if the bankrupt, when again possessed of property, pays with interest the losses which his creditors have sustained by his failure. In some instances this may be a strictly just estimate. But in many others, even where the bankruptcy has been in no degree fraudulent, the losses sustained may have been occasioned by such want of care, prudence, management, vigilance or foresight, that a truly conscientious person will feel that justice and equity require that, when able, he should indemnify his creditors —if not fully, at least in part.

3. Affording relief to the necessities of the poor is an incumbent duty, in promoting the wealth and outward estate of others. There are many who seem to consider it as a matter perfectly optional,—a matter of mere inclination, in which no moral obligation is involved—to supply the wants of the poor and needy. This is altogether erroneous. The relief of the necessitous belongs indeed to what moralists denominate *imperfect rights;* that is, relief cannot be demanded by those who are in want. Yet in view of our responsibility to God, there is no duty more obligatory and sacred; and as it cannot be enforced by human authority, we are taught in the sacred scriptures that it is one of which the Most High takes a special cognizance. He declares that he will hear the cry and be the retributor of the poor and needy, when they are wronged, or injured, or unfeelingly left to perish, or to suffer want: And on the other hand, he

declares that "he that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." In a word, I know of no one duty of the second table of the law, which is more frequently enjoined and urged, and in regard to which more powerful motives to its performance are set before us, both in the Old Testament and the New, than giving to the poor.

This duty is doubtless peculiarly incumbent on the rich. They ought to remember that all which they possess has been given them of God; that he has made them his stewards, in part for this very purpose; and that he will, in the judgment of the great day, demand of them an account of their stewardship in this particular. Our Saviour takes special notice of the performance, or the neglect of this duty, in his statement of the retribution of the final judgment, in the 25th chapter of Matthew: And the apostle Paul directs Timothy—"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life!" For all the wealth of the world, my young friends, you ought not to be willing to take the responsibility of that rich man, who has not been kind and liberal to the poor. And I cannot here forbear the remark, that there are few rich men, even among those who are highly praised for their munificence, who give in proportion to their wealth. Where is the man of wealth, who gives to such a degree as to render it necessary for him to forego a single gratification of himself or his family? How seldom is one found who surrenders even a single luxury, that he may give to the poor, or to benevolent and pious uses?

But although the rich are to bestow out of their abundance, they are not the only individuals on whom this duty is incumbent. We are all to give, according as God has prospered us. "Even the poor ought to give a small testimony of their gratitude to God, by sparing a little if they can, out of what they get in the world, for those who are poorer than themselves; which if it be but a few mites, it may be an acceptable sacrifice to God; and if persons have nothing before hand in the world, they ought to work for this end, as well as to maintain themselves and families."*

It is not practicable to lay down any general rule, as to the proportion of our property that we ought to assign to charitable purposes. Those who have families, are certainly not under obligation to give away as much as those who have none. Yet it would often have been well for the children of the opulent—more conducive to their real happiness, as well as their usefulness and respectability—if their parents, in place of leaving them wealth that has rendered them *independent*, as it is called, had left them only enough to facilitate their own exertions to support themselves; and had given the whole of the remainder to feed the poor, and to promote knowledge, virtue, and piety. The practice of giving but a little while a man lives, with the intention of giving much by bequest after death, is foolish in the extreme. It often results in really giving nothing—nothing to the purposes intended to be subserved—The whole is wasted, or misapplied, or perverted, by the unfaithfulness, or carelessness of those entrusted with its application; or lost by some unforeseen or unavoidable occurrence. Far better it is for a man to be his

* Ridgley.

own executor, in every charity that he proposes to favour; and to leave little or nothing to be distributed by others after his decease. Those indeed who have only enough to sustain themselves comfortably while they live, cannot act on this rule; and yet they may, by will, give to charitable designs their whole property: but in all other cases, a man would better give with his own hands and eyes, than leave it to be done by those who are to come after him. On the whole, every Christian must determine for himself, and in view of the account which he is to render to God, what is the proper proportion of his worldly substance to be appropriated to charitable uses. But every one would do well to give on *system*, and not by caprice or inclination—some may give a tenth, others a third, and others the half or even a larger part of their income. When a system is adopted, we are guarded against negligence on the one hand and profusion on the other—against refusing to give when and as much as we ought, and against giving beyond our ability, so as to cause an embarrassment that we ought to avoid.

It is of no small importance to make a right selection of the objects of our benevolence; otherwise we may do more harm than good by all that we bestow. We should be careful not to minister to vice, nor to encourage sloth or indolence, but see that our charities really answer some valuable end—that they relieve the truly necessitous, help the helpless, comfort the widow, aid the orphan, instruct the ignorant, reclaim the vicious, succour suffering piety, promote education, extend the kingdom of the Redeemer, and benefit eternally the souls of our brethren of mankind. To any, or to all of these objects, "let every man, according as he purposeth in his heart, give; not grudgingly, or of necessity, for God loveth a cheerful giver."

The duty we have been considering is well summed up by the author already quoted, in the following words—"Works of charity are to be performed prudently, as our circumstances will permit, and the necessity of the object requires; also seasonably, not putting this duty off till another time, when the necessities of those whom we are bound to relieve call for present assistance. 'Tis also to be done secretly, as not desiring to be seen of men, or commended by them for it, and cheerfully; also with tenderness and compassion to those whose necessities call for relief, as considering how soon God can reduce us to the same extremity which they are exposed to, who are the objects of our charity. It ought to be done likewise with thankfulness to God, that he has made us givers rather than receivers; and as a testimony of our love to Christ, especially when we contribute to the necessities of his members."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 564.)

There must be a Discovery of the Infinite Glory of God.

As there must be a discovery of the real nature, so also of the infinite glory of God. He must not only be seen to be just such a being as he really is, but there must be a sense of the infinite worth, beauty, and perfection of his character. These two things, though intimately connected, are yet so distinct from one another, as to deserve to be separately considered. The first is necessary, but it is not sufficient alone, or by itself. There can be no true religion, unless there be a discovery of the real nature of God. But though there be a knowledge of what God is, unless there be also a discovery of the excellence and glory of this nature, he can never

be the object of esteem and love. It is one thing to know, and another to approve: and, whilst this last is not the case, whatever we may know or affirm, or be persuaded of, with relation to the Supreme Being, we do not know him to be God, nor can possibly glorify him as God. This momentous truth we may surely comprehend, by what is analogous to it in our experience, between created natures. Speculative knowledge and love are by no means inseparable. Men may truly know many things which they sincerely hate; they may hate them even because they know them: and when this is the case, the more they know them they will hate them with the greater virulence and rancour. This not only may, but always must take place, when natures are opposite one to another, the one sinful, for example, and the other holy. The more they are known, the more is their mutual hatred stirred up, and their perfect opposition to each other becomes, if not more violent, at least more sensible.

We have little reason to doubt, that the fallen angels, those apostate spirits, have a great degree of speculative knowledge. I would not, indeed, take upon me to affirm that they are free from error and mistake of every kind, yet it seems highly probable that they have a clear, though, at the same time, a terrible apprehension of "what God is;" for they have not the same opportunities, or the same means of deceiving themselves, that we have in the present state. But do they love him, or see his excellence and glory? Very far from it. They believe and tremble; they know God, and blaspheme. The more they know of him, the more they hate him; that is to say, their inward, native, habitual hatred is the more strongly excited, and the more sensibly felt.

The case is much the same with some sinners, when first awakened, and it continues to be the same so long as they are kept in bondage and terror. They have an awful view of the holiness of God's nature, of the strictness of his law, and the greatness of his power. This is directly levelled against their own corrupt inclinations, and carries nothing with it but a sentence of condemnation against them: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."* This brings forth their enmity, which before perhaps lay hid. It is remarkable that some persons of loose and disorderly lives, will sometimes maintain, at stated seasons, a profession of piety. So long as they can keep their consciences still and quiet by general indistinct notions of God, as very easy and gentle, no way inclined to punish, they think of him without aversion, nay, will go through some outward forms with apparent satisfaction and delight. Their notion of divine mercy is not a readiness to pardon the greatest sinner on repentance, but a disposition to indulge the sinner, and wink at his continuance in transgression. No sooner are such persons brought to a discovery of the real character of a holy God, than their thoughts of him are entirely changed. They have gloomy views of his nature, and harsh thoughts of his providence; they fret at the strictness of his law, and, as far as they dare, complain of the tyranny of his government. Their sentiments are the same with those expressed by the men of Bethshemesh: "Who is able to stand before this holy Lord God, and to whom shall he go up from us."†

I cannot help observing, that here we are, if I may speak so, at the very fountain head of error. What is it else that makes many frame to themselves new and flattering schemes of religion, that makes

* Gal. iii. 10. † 1 Sam. vi. 20.

them imagine a God so extremely different from that holy Being he is represented in his own word? When men will not conform their practice to the principles of pure and undefiled religion, they scarce ever fail to endeavour to accommodate religion to their own practice. Are there not many who cannot endure the representation of God as holy and jealous, which is given us in scripture? With what violence do they oppose themselves to it by carnal reasonings, and give it the most odious and abominable names? The reason is plain. Such a view of God sets the opposition of their own hearts to him in the strongest light. Two things opposite in their nature cannot be approved at once, and, therefore, the consequence is, God or themselves must be held in abhorrence. But we have reason to bless God, that their resistance to the truth is only a new evidence and illustration of it, showing that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."* And as this enmity to God discovers itself in opposition to his truth on earth, it will become much more violent, when further resistance is impossible. When an unregenerate sinner enters upon a world of spirits, where he has a much clearer sight and greater sense of what God is, his inherent enmity works to perfection, and he blasphemes like those devils with whom he must forever dwell.

From all this it will evidently appear, that there must be a discovery of the glory and beauty of the divine nature, an entire approbation of every thing in God, as perfectly right and absolutely faultless. It is self-evident, that without this, there cannot be a supreme love to God, in which true religion properly consists; no man can love that which doth not appear to be lovely. But I further add, that this is absolutely necessary to the very beginning of the change, or the foundation on which it is built. It is necessary, in order to any genuine, salutary convictions of sin. What is it else but a discovery of the spotless holiness, the perfect excellence, and infinite amiableness of the divine nature, that humbles a sinner under a sense of his breaches of the divine law? Without this, there may be a sense of weakness and subjection, but never a sense of duty and obligation. Without this, there may be a fear of wrath, but there cannot be a hatred of sin.

This seems directly to lead to the next great step in a saving change, viz. a conviction of sin and misery. But before we proceed to point out the progress of conviction, it will not be improper to take notice of a few truths which result from what hath been already said. This is the more necessary, that erroneous or defective views of religion are commonly occasioned by some mistake in the foundation.

1. The necessity of regeneration itself appears with peculiar force, from what hath been said on this part of the subject. There must be a real inward change of heart, before there can be any true religion. If the moral excellence of the divine nature must be discovered, if God must be seen as glorious in his holiness, the heart and temper must be changed as well as the life. Nothing is more plain from the holy scriptures, than that "the natural man receiveth not the things of the Spirit of God;" and it is equally plain from experience and the nature of the thing. While men continue in the love of sin, it is impossible that they should see the beauty of infinite holiness. So long as they love sin, they must hate holiness, which is its opposite, and not less contrary to it than light is to darkness. Therefore, all restraint upon our outward conversation, all zeal and diligence in ex-

* Rom. viii. 7.

pensive rites and ceremonies; all duties of whatever kind that arise from fear, or other external motives, are of no consequence, till the temper and inclination of the heart is entirely renewed.

2. From what hath been said, we may plainly perceive, that regeneration, from first to last, must be ascribed to the agency of the Holy Ghost. It must be the effect of divine grace, and the work of sovereign power. Let not any creature be unwilling to stand indebted for his new creation to the Author of his first being; "for of him, and through him, and to him, are all things."* While man is in his natural state, he is an enemy to God in his mind by wicked works. The discoveries that are made to him of the real nature of God in his works and in his word, while he continues in this disposition, are not amiable but hateful. Nay, he is so far from loving him as his father, that he fears him as his enemy. This fear will discover itself one of these two ways. Sometimes it will make the sinner fly from God, cast instruction behind his back, and increase unto more ungodliness, till natural conscience is seared and insensible. How many there are of this kind, whom one crime only precipitates into another, experience is a melancholy proof. It is worth while at the same time to observe what intimations are given us in scripture, that this is the first and natural effect of sin upon all, to drive them at a further distance from God. Two instances of this have been given above. Our first parents no sooner sinned, than they fled and hid themselves when they heard God's voice in the garden, as impatient of his approach. A similar reflection we see in the apostle Peter, on being witness to an extraordinary effect of his Saviour's divine power: "And when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."* See another instance of the same kind. "And the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear."†

Another common effect of this natural fear, in some respects contrary to the former, is to dispose men to perform some constrained and hypocritical services, in order to avoid punishment. This is described in the temper and conduct of the children of Israel, as represented by the Psalmist; "When he slew them, then they sought him; they returned, and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, they lied unto him with their tongues; for their heart was not right with him, neither were they stedfast in his covenant."‡ Hence it appears, that to a discovery of the glory and excellence that is in God, it is necessary that we be in some measure changed into the same image. To say that this is the effect of our own attempts and endeavours in the way of duty, without the constraining power of divine grace, is, when thoroughly examined, a manifest contradiction. If persons endeavour to force or oblige themselves to love any one, it is a sure sign that he is very unlovely in their eyes. Love cannot be forced, or rather, to speak more properly, forced love is not love at all. In a word, it is our indispensable duty to attend to every dictate of conscience, and to follow it so far as it goes; but I cannot help thinking, that for a sinner truly and sincerely to desire a change of nature, would be an evidence of a change begun. Therefore, till a sinner get a super-

* Rom. xi. 36.

* Luke v. 8.
† Luke viii. 37.
‡ Psalm lxxviii. 34, 35, 36, 37.

natural illumination, he can never see the glory and beauty of the divine character. Before this, he may seek to propitiate God's favour, he may wish to avoid his wrath; he may desire a change in God for his own safety, but he cannot be satisfied with him as he really is. It must be the same almighty power, which brought the world out of nothing into being, that must bring back the sinner from his rebellion and apostacy, according to that promise, evidently applicable to the Saviour; "Thy people shall be willing in the day of thy power, in the beauties of holiness."* Neither is the same thing less clearly asserted in the New Testament; "For it is God which worketh in you, both to will and to do of his good pleasure."†

3. Hence we may see wherein lies the fundamental essential difference between common or imperfect convictions, and the effectual sanctifying and saving influences of the Holy Ghost. The first arise from a view of the natural perfections of God, from a belief of his power and severity, without any discovery of his righteousness and glory. Therefore, however great a length they may proceed, however different or opposite their effects may be, they never produce any real change in the heart. It is of great consequence to attend to this important distinction; for though imperfect convictions sometimes are entirely effaced, and are followed by no lasting effect at all, yet it is often otherwise. They frequently produce a counterfeit religion, which not only continues for a time, but is carried down by some to the grave, as a lie in their right hand. So subtle are the deceits of Satan, that there are many hollow forms of religion, not only upon a legal, but an evangelical bottom. I shall give the reader a sketch of the principles and outlines of both.

There are some legal hypocrites. Awakened to a sense of their danger merely from the irresistible power of God, they fall to the exercise of repentance, and hope that by so doing they may live. Hence the whole system of bodily penance and mortification. Hence also so strong an attachment, in some worldly persons, to the external forms of religion, and veneration for the places of divine worship. Being now somewhat more regular and decent in their ordinary carriage than before, they entertain a fond hope that all shall be well. In the mean time, they are so far from being restored to the image of God, or being governed by his love, that all this is a burden to them; and indeed it is because it is a burden, that they are so prone to think it meritorious. Conscience checks them, and they dare not run to the same excess with others, or even repeat what they themselves did formerly; and by this comparison, cannot help thinking they are in a hopeful way. But did such persons reflect a little on the nature of God, they would see their error. They would learn, that they are so far from being renewed in the spirit of their minds, that whatever lengths they go, they are dragged or driven against their will; and whenever they can find a plausible excuse, they are ready to withdraw their neck from the yoke. A just view of the glory of God, and the obligation upon every rational creature to love and imitate him, would effectually cure them of all self-righteousness and self-dependance; would lead them to himself and the grace treasured up in his Son, to "work in them the whole good pleasure of his goodness, and the work of faith with power."

On the other hand, there are evangelical hypocrites. These begin upon the same principles, and their views have the same radical defect with the former. They are awakened to a sense of danger, and

* Psalm, cx. 3. † Phil. ii. 13.

sometimes made to tremble through fear of divine judgments, but without any discovery of the glory and amiableness of the divine nature. If such persons happen to live in a family or congregation, where they hear much of the doctrine of redemption, it may have its place in their scheme. They may be so convinced of their own manifold transgressions, as to be satisfied to throw their guilt upon the surety, and rely on the sufferings and death of Christ, for deliverance from the wrath of an offended God. Nay, I have not the least doubt that some may, by a confident presumption, imitate the faith of God's elect, and believe that Christ died for themselves in particular. So long as this persuasion can maintain its ground, it may, and must give them great joy and satisfaction. Who would not find consolation in thinking themselves in safety from divine wrath? Yet all this while they never see the evil of sin in itself, as an opposition to the nature, and a breach of the law of God. They are never brought to love an infinitely holy God in sincerity of heart. They may love him, because they suppose themselves the peculiar objects of his love, with some obscure, confused, sensual idea of the delights of heaven; but they know not or consider not, the nature of that salvation he hath provided for his chosen.

All such love, it is plain, ariseth from a false confidence in their own state, and not from a true knowledge of God. Their notions of God's love to them contain more of a partial indulgence to them as they are, than of his infinite compassion in forgiving what they have been. The effects of such religion are just what might be expected from its nature, violent and passionate for a season, and commonly ostentatious, but temporary and changeable. Self-love lies at the root, and therefore, while they are pleased and gratified, they will continue their profession of attachment; but when self-denial or bearing the cross is required, they reject the terms, they lose their transporting views, and return to their sins.

There are many examples of this, not only in scripture, but in the history of the church in every age. Many of those disciples who seemed gladly to embrace the doctrine and highly to honour the person of Christ, when they heard some of the most mortifying precepts, "went back and walked no more with him."* The character is little different, which we find described under the image of the stony ground hearers, who "having not root in themselves, when persecution or tribulation arose because of the word, by and by were offended." I hope this, with the explication above given of its cause, may be of use to account for some appearances in a time of the revival of religion. Persons who seem to have the same exercises with real converts, yet afterwards fall away, and "return with the dog to his vomit again, and with the sow that was washed, to her wallowing in the mire." This gives occasion to adversaries to speak reproachfully, and is greatly distressing to those who truly fear God. But would men carefully attend to what the holy scriptures teach us to expect, their surprise in all such cases would cease. "For it must needs be that offences must come."† And though there are many counterfeits, there will still be sufficient means to distinguish the gold from the dross.

SERIOUS INQUIRIES FOR A CHRISTIAN, AT THE CLOSE OF THE YEAR.

What have I done, in the year which is closing, to promote the glory of God and the salvation of

* John, vi. 60. † Matt. xviii. 7.

souls? Have I done as much as I ought, and used as many exertions as I might? Have I increased in personal piety? or am I stationary, or in a backsliding state? What advances have I made in knowledge? Have I made none, or if any, only such as are scarcely worth an estimate? Am I better prepared to die, than I was at the close of the last year? Am I more willing now, than I was then, to leave the world, if God should call me hence in the coming year? Are my worldly affairs so ordered and arranged, that my death would not cause loss or difficulty in their settlement, to those that shall come after me? What special mercies have I received in the year past, for which I ought to be specially thankful? What duties have I omitted, that I ought to have performed? What sins have I committed, on the recollection of which I ought to be peculiarly humbled, and over which I ought especially to mourn and repent? What are my purposes for the year to come, if God shall spare my life? Do I resolve to be more prayerful? more watchful? more attentive to every duty? to endeavour to walk more with God? to know more of the preciousness of Christ? to cherish a greater tenderness of conscience, both as to sin and duty? to be more active in doing good? and more prepared to bid adieu without reluctance to this world, with all that it contains, in an humble confident hope of entering on a better—on the rest that remaineth for the people of God?

THE CROSS OF CHRIST.

Once on the cross the Saviour died,
And we with him departed too;
With Christ to all things crucified,
And risen with our Lord anew:

Then should we live to Christ alone,
His be our life, who died for us;
And long to make to others known
The love which bade him suffer thus.

Anew created from above,
Desiring not the world again,
Fill'd with the fulness of his love,
And showing forth his praise to men.

Fix'd heavenward be our hearts and eyes,
As o'er our earthly road we go,
Till to the mountain top we rise,
And leave for ever things below!

[*Evang. Mag.*

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 571.)

Geneva, Switzerland,
Aug. 19, 1828.

Tuesday.—Owing to the great fatigue which I suffered during our toilsome journey from Paris, I did not begin my examinations here till this morning. Yesterday, after dinner, while lying on a bed, the door of my chamber was gently opened, and to my great surprise and pleasure, H. Ralston, Esq. of Philadelphia, came into the room. So utterly unexpected was this meeting, that I was at first tempted to think it a spectral illusion. We were fellow passengers in the Algonquin—had traversed a considerable portion of the north of England together—and had parted in London, he for Edinburgh, and I for Bath, hoping only to meet again in the peaceful city of our birth, beyond the "blue wave." The evening glided rapidly along, enlivened by the story of our various adventures. His engagements compelled him to leave Geneva early in the morning, but we hope to see each other at Paris in a few weeks.

The weather to-day is charming; the blue of the sky is as deep and

clear as any ever seen in an Italian landscape—Claude Lorraine might have sighed to imitate it: the rays of the sun sparkled on the snows of Mont Blanc, the lofty and distant peaks of which were reflected by the smooth surface of the lake. I shall not be very minute in describing what we saw at Geneva, for the city is exceedingly plain in its general appearance, and there are but few buildings remarkable for any thing but as being the abodes of distinguished men. The mansion of the great Saussure was particularly interesting to me: it looks more like the residence of a nobleman than a philosopher. A mean looking house, fast sinking in decay, was pointed out to us as worthy of notice—

Here the self-torturing sophist, wild Rousseau,
The apostle of affliction—he who threw
Enchantment over passion, and from wo
Wrung overwhelming eloquence, first drew
The breath of life.

At the corner of one of the streets an apartment is shown, in which the renowned Calvin is said to have resided, and where he probably died; but my enthusiasm and faith in such things have very much abated since my visit to Stratford upon the Avon. The Town House is an ancient edifice, chiefly worthy of notice from the manner in which the Senate chamber, in the upper story, is reached; this is not done by a stairway, but by a wide inclined plane, up which it is said the old men used to ride on mules: it would, I think, have been more sensible, economical and convenient, to have placed the legislative hall on the ground floor.

There is a delightful promenade here, planted with forest trees, and furnished with stone benches: it is called La Treille: it is situated in one of the most elevated parts of the city, near the Town House or Hotel de Ville, and commands a grand view of Geneva and the neighbouring mountains. On one side of the promenade is the Botanick garden established by De Candole; this is enriched with many fine trees and shrubs, and ornamented with the busts of a number of distinguished botanists. Near one extremity of the garden, is the finest building in the city. It is the palace of Mr. Eynard, a gentleman who has distinguished himself in the emancipation of the Greeks, and in the promotion of the fine arts. Continuing our rambles beyond the southern boundaries of the town, we crossed the moat which surrounds a portion of it, by a tasty and durable iron wire bridge. Beneath the embankments of the fortifications we noticed a number of cells, intended as places of retreat and safety during an attack upon the town. Though regularly fortified according to the ancient style of defence, Geneva would not probably make any efficient resistance against the modern modes of warfare. These works, however, have been found useful, to prevent any sudden attack; and as the city is almost cut off from the rest of Switzerland, and is located between the powers of France and Sardinia, the government still preserves them in perfect repair. All the ramparts are beautifully covered with a green sward, which we found inhabited by multitudes of a little grey lizard—probably the *lacerta agilis*, so famous in old times for its medicinal properties. These animals would frequently start up from the sides of our path, and run on before us in quite a familiar manner. Under some trees a little beyond the fortifications, we seated ourselves on a bench, and enjoyed a good view of the lake, the cultivated valley, the snow-capped Alps, and all the rich and varied scenery in the neighbourhood of this ancient Calvinistick city. On a beautiful eminence near the shores of the lake we saw the mansion occupied by Lord Byron during his abode here, and

which is now considered one of the *lions* of the place. Here he probably composed the following beautiful lines, after an excursion on the water, and which every one must regret were, in his case, *all poetry:*—

Clear, placid Leman! thy contrasted lake
With the wide world I dwelt in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring.
This quiet sail is as a noiseless wing
To waft me from distraction; once I loved
Torn ocean's roar; but thy soft murmuring
Sounds sweet as if a sister's voice reproved,
That I with stern delights should e'er have been so moved.

We re-entered the city by an angular passage through the walls of the ramparts. Near this gate, from an elevated spot, still called Calvin's pulpit, that great reformer is said to have preached to the listening crowds below. The college and library founded by him are not far from this spot, and are preserved very much in the same condition in which he left them. We purchased *a pound* of apples and pears of a person standing near this entrance to the city. It was the first time we ever saw this kind of fruit *weighed* out to customers —we found it quite insipid.

We now visited the Academy of Natural History or Museum, under the care of Professor Moricand, a gentleman who has distinguished himself in several departments of science. For a new institution, this establishment contains much that is interesting and valuable. The minerals and organick remains are numerous. I was particularly pleased with a collection of all the fish known to inhabit the Lake of Geneva. It has always been a favourite object with me to induce naturalists to collect and arrange local Faunas and Floras of the districts in which they reside, so that the stranger might see at a glance what productions are peculiar to the spot. While we were engaged in examining the reptiles, the cases which contained them being kindly opened for us by the janitor, Professor Moricand came into the room, and noticing, I suppose, that we took more than ordinary interest in the subject, without our knowing who he was, for we had no letters of introduction to any one here, he offered us his services, and furnished us with every desired information. Finding that we were Americans, and were possessed of some little knowledge of the natural productions of our own country, he invited us to see his private cabinets in another part of the town—an offer which we eagerly embraced. His collection of dried plants is by far the most extensive and valuable one that I have ever seen—and his cabinet of shells embraces all the known species which inhabit the neighbouring valleys and mountains. With a liberality as unexpected as it is unusual in a naturalist, he furnished me with some fine specimens of most of his varieties. He now accompanied us to our Hotel, where I presented him with the few natural objects which remained of those I brought with me from home. In looking round our apartments he observed, that he had lately visited the Baron Humboldt in these very rooms. Before leaving us, Professor Moricand introduced us to a distinguished naturalist now in Geneva, from Paris, and gave us a pressing invitation to spend an afternoon with him at his country seat, not far from town. The unaffected plainness in the manners of this gentleman, his native genius and extensive information, were exceedingly gratifying. Every American travelling in Europe would do well to acquire some knowledge of the natural history of his own country—for it introduces him at

once into the best and most interesting society, and he will find it worth to him more than all formal letters of introduction. At the table d'hote we sat down in company with quite a large collection of English *persons*, to a sumptuous dinner—"salmon from the lake, and chamois from the mountains."

One of the most striking objects to me in Geneva, was a view of the stately river Rhone rushing out of the lake through a narrow passage nearly in the centre of the town. Byron's line is exceedingly descriptive—

"The blue rushing of the arrowy Rhone."

It is indeed a magnificent and tremendous object. The rapidity, violence, and noise of the waters, seemed to me to shake the neighbouring houses. Near this spot there is a famous hydraulick machine, by which the water of the Rhone is elevated into large reservoirs, and is thence conducted by pipes into the different portions of the city. The water of the lake is blue, and so transparent, that the bottom can be distinctly seen in almost any situation; but immediately on rushing into the channel of the Rhone, it becomes of the deepest azure. The natural colour of *pure* water in large quantities is clear blue; but when it holds in solution animal, vegetable, or mineral substances, or when the bottom over which it flows is covered with growing plants, or other matter, the colour is some shades of yellow or green, or even brown, as I have frequently noticed in many of the deep streams in America. The tint of the water in Lakes Ontario and Erie, I recollect to be grass green—no doubt from being supplied by less pure sources than the melting snows and glaciers of the Alps, which form a great part of the Lake of Geneva. A few miles below the city the Rhone is joined by a furious little white coloured torrent called the Arve, which rushes through the valley of Chamouny from the glaciers of Mont Blanc; and for some distance after their confluence, two separate currents, of different colours, may be remarked. We regretted exceedingly that our limited time would not permit us to make an excursion to the spot called Perte du Rhone, where the whole river suddenly sinks into the earth and is *lost* under ground for some distance. The magnificence of such a sight produced by the foam and roar of a vast volume of water, precipitated suddenly into a deep chasm, may well be conceived.

Among the edifices usually pointed out as worthy the attention of the stranger, is the old church of St. Peter. It is in an elevated part of the town; and from one of its three towers there is an excellent view of the city and its environs. Nothing about the building struck us as very remarkable, except a large monument of black marble, which is enclosed by a rude board partition. As this is a Protestant place of worship, we saw no pictures or images. The seats were commodious, and the whole appeared well adapted to an assembly of people desirous of receiving instruction through the *ear*, and not amusement by the *eye*.

The ingenuity of the Genevese in manufacturing curious clocks, watches, musical snuff boxes, seals, and other toys, is notorious. We therefore visited one of the most celebrated establishments, to procure some of these articles by way of *keepsake*. Most of the artizans have their workshops on the tops or in the garrets of the houses, which are occupied, as in Paris, by several families who have a common stair-way to their apartments. The shop we visited was in the second story. We were much gratified with the great ingenuity displayed here, and wondered at the expensive mechanism lavished upon the merest trifles, most of

them intended for the *Parisians* and *Asiaticks*. We each purchased a musical box, which plays, charmingly, two delightful tunes—*Sweet Home* and *Ranz des Vaches*. No American, I contend, can fully enjoy the first air, without having crossed the Atlantic. The second is the national air of Switzerland, the plaintive notes of which produced such a powerful nervous effect on the Swiss soldiers in Egypt, that they deserted the camp of Napoleon, for their native mountains and valleys. I might describe a great variety of exceedingly curious toys manufactured here—such as artificial birds in rich feathers, which are made to start up and flutter and chirp by means of delicate mechanism—automaton magicians, who answer many questions, and are possessed, no doubt, with as much of the spirit of divination, as most of our necromancers or fortune tellers—but I must reserve all such things for a *viva voce* opportunity.

We were greatly surprised and gratified at meeting this morning H. G., Esq., of Philadelphia, who came over with us in the same ship. Since we parted in Liverpool, this is the third time that we have unexpectedly fallen in with each other—once in Manchester, once in the thronged streets of London, and now here at the hall door of the Crown Hotel, in Geneva. He and his brother are just from Italy, and we are rejoiced to learn that they are on their way to Paris through Switzerland, by nearly the same route which we proposed to take—we have therefore all determined to travel in a carriage together. We consider ourselves exceedingly fortunate in thus falling in with the Messrs. G., not only because they are pleasant companions, but the elder brother is well acquainted with the German language, which is spoken generally throughout Switzerland, and with the numerous objects of interest which are to be found in the tour, having passed over the same ground once or twice before.

I may say that one of the principal objects with me in crossing the Atlantick, was to see the Alps. The magnificence of alpine scenery, as drawn by the glowing pencil of Mrs. Radcliffe, had perfectly fascinated my imagination from my early youth. The roaring torrent rushing through the glens—the blue lakes embosomed in hills and piled up mountains—the vast and glittering glaciers—and the thundering avalanche sweeping like a whirlwind from the snows and fogs of the lofty summits—descriptions of these and other picturesque objects, created a strong desire to view them for myself. Not less interesting was Mont Blanc alone, the monarch of European mountains, with clouds circling round its sides, and snows for ever resting on its head—where nature shows herself under a multiplicity of aspects, all calculated to call forth the talents of the painter and poet, to awaken the curiosity of the philosopher, and to stimulate the researches of the naturalist. No tale of fiction had ever enchained my faculties more powerfully, than the narrative of the perils and privations suffered by Saussure, in his various excursions to those dangerous summits where mortal foot had never trodden before. The frightful chasms in the ice which yawned at his feet, the tremendous avalanches of snow which swept over his head—the rigour of the polar regions, and the burning heat of the tropics, which he alike experienced in his journey of a few miles, were all now fresh in my remembrance, and made me desirous of taking a nearer view of the scene so vividly pictured in my fancy.

From what I have said of the views of Mont Blanc, which I have already seen, you might suppose it not very far distant from Geneva.

It is, however, a very long day's journey to its base. All natural objects here are on so gigantick a scale, that for want of an ordinary standard of measurement, their distances and dimensions produce perfect optical deceptions. We first noticed this in approaching and on crossing the Jura—many objects apparently within a few minutes walk, a tedious hour scarcely enabled us to attain. In some places, as we advanced, one portion of the mountain after another seemed to detach itself and become an independent ridge, between which and the next, a capacious valley might be seen. But I must now throw down my pen. We have made arrangements for an excursion to the foot of the Alps to-morrow.

(*To be continued.*)

REMARKS ON UNITARIANISM. *By J. Pye Smith, D.D.*

In the Christian Observer for August and September last, there is a Review of the second edition (3 vols. 8vo.) of the able work of the Rev. J. Pye Smith, entitled "The Scripture Testimony to the Messiah." From this we lay before our readers, for the present month, a number of extracts relative to Unitarianism. We shall probably extract something more in a future number.

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Mr. Belsham, it seems, had stated, that while he was theological tutor at Daventry, and professed orthodoxy, many of his young men went over to Unitarianism; and that these seceders included those of "the best talents, the closest application, *and the most serious dispositions.*" On which Dr. Smith, who holds a similar office at Homerton, remarks:

"I can judge only from analogy and presumptive considerations; and I am sensible that I am advancing to tread on delicate, and to me painful, ground: but truth must be spoken. Through more than twice the number of years that the 'Calm Inquirer' presided at Daventry, I have been exercised with the trials and duties of a similar situation: and I also have known the bitterness of disappointed hope and a wounded heart. Some of my friends and pupils have renounced the faith which they once professed to hold dearer than life, and have become Unitarians.—I lay my hand upon my heart, and in the most serious and impartial state of thought in my power to command, I endeavour to form my best estimation of the probable causes and occasions of their change of views: and I cannot with truth say that Christian 'seriousness of disposition' had apparently the smallest part of a share in producing that change. On the contrary, the amplest evidence has established to me that, the precursors of the avowed change of sentiment were generally extreme levity, pride, rashness, self-conceit, indolence, scepticism, concealed improprieties of conduct, neglect of prayer, private scorning at serious piety, and dishonourable imposition by pretending orthodox sentiments at a time in which subsequent declaration boasted of having rejected them.

"To make these animadversions on subjects so personal, I would gladly have declined; but the place which those subjects occupy, in the Preface to the Calm Inquiry, has not left me at liberty to refuse the ungracious task. Thankful, however, shall I be, if these extorted and reluctant observations should be the means of warning any against that rock of proud and unholy affections, on which others have made mournful shipwreck." pp. 164, 165.

He adds,

"Difficult is the task to assist, in the personal and successful search after sacred truth, young minds whose judgment is immature, their experience nothing, their reading hitherto scanty, their conceptions eager, and their self-opinion often strong. If in relation to this subject, I may presume to express my opinion and my wishes, they would be to demand, in the first place, certain prerequisites for the study: good intellectual powers, the habit of deliberate and patient thought, a respectable acquaintance with the language, style, and idiomatical peculiarities of the inspired writers, a memory well stored with the contents of the Bible, some practice in theological reading, and, above all, and without which all the rest will be nugatory, a heart governed by genuine piety, humility, the spirit of prayer, and love to God as the God of perfect holiness. In

minds thus prepared, and thus with conscientious and holy diligence exercised, the seed of heavenly truth would find a congenial soil, and a happy harvest might be expected, under His blessing who alone giveth the increase. But, without this discipline, 'the truth which is according to godliness' will be unwelcome and distasteful; plausible error will be agreeable, and will meet a ready reception; and the lofty boast of free inquiry will end in deep and confirmed self-delusion." pp. 161, 162.

Dr. Smith's chapter on this subject is, as we have already observed, so interesting and valuable, especially to many of those into whose hands our pages are likely to fall, that we should gladly transcribe nearly the whole of it, but we can find space only for the following extracts.

"It is not the prosecution of theological controversy alone that has excited the hateful passions of the human heart. The wordy dialecticks of the middle ages, and the controversies, philosophical and critical, political and historical, which have been agitated in our own times, furnish more than sufficient proof that, in any sort of contest, men can arouse each other's feelings to rancour, and can employ all the unworthy arts of aiming at the mere victory.

"But frequently in religious questions there is more to interest the susceptible tempers of men than is to be found in other disquisitions; and that not only in the heat of controversy, but in the privacy of cool and silent reflection. Nor is it more injurious to the serenity and purity of the soul, to have our passions heated in the publick polemicks of religion, than it is to study divine things privately under an unfavourable state of the moral feelings, from any cause whatever. If, in human science, the mere exercise of the intellectual faculties may enable a man to escape mistake and discover truth; the same means will not insure a similar issue in the investigations of religion. Here we have to contend, not only against the ordinary prejudices of education, custom, authority, interest, and connexions, but against a more potent and often less suspected cause of erroneous conclusions, a deep-seated aversion from the very design of real Christianity, a secret dislike of those spiritual, sublime, and holy realities which are the seminal principles of true piety. It would have been a hard task to persuade a practised slave-trader, that his lucrative employment was detestable villany. As difficult, at least, must it be to open a way for the doctrine whose very genius is holiness, through the dark and cold mists of moral prejudice, the love and retention of sin. An 'evil heart of unbelief' denies free entrance to the light of 'the truth which is according to godliness;' refuses a fair and honest consideration to its evidences; and treats it as a foe whose first approaches must be resisted, from the presentiment that, once admitted, it will grant no quarter to the corruptions of the spirit, any more than to those of the flesh, and will unsparingly 'cast down imaginations, and every high thing that exalteth itself against the knowledge of God.'

"Those who are superior to gross vices may be lying in the rivetted fetters of mental sin. Ingenious persons, addicted to reading and inquiry, but little attentive to the moral state of their affections, are in no small danger of conceiving promptly but rashly, and concluding boldly but very erroneously, on religious subjects. They are unwilling to concede that the doctrines of the gospel require, for their discovery and their reception, any thing more than speculative research. With respect even to intellectual exercises, a readiness to believe ourselves in possession of all the information requisite as *data*, and a confident fearlessness in regard to the conclusions which we draw, perhaps without much labour or patience, mark that pride of intellect which is often the parent of error, but is never a cordial friend to truth. If we take up our sentiments without humility, and maintain them without seriousness, they will bring us little good if even they be true; but the greater probability is that they will be erroneous, because the sacred truth of God will never coalesce with such a state of mind. I would submit the question to all persons who have formed habits of self-reflection; what is the class of religious doctrines into which they are most ready to slide, when levity, self-confidence, the opinion of superior talent, or unholy feelings of any kind, have the predominance; and what are those, on the other hand, which experience proves to be most congenial with all that is lowly, reverential, pure, and affectionate, in the spirit and practice of religion?

"Upon these principles, it is not difficult to account for a fact which has appeared a paradox to some, and has been a cause of stumbling to not a few. This is, that so many eminent persons in science and literature have either openly espoused the Unitarian system, or have been evidently inclined to it." pp. 118—121.

The author proceeds to apply his remarks, and we think most justly,

particularly in reference to that intellectual pride which is so closely connected with theological pravity. He then proceeds:

"It cannot but have a most intimate relation to the object before us, to inquire what description of religious feelings and practice is found, by fact and observation, to have the nearest affinity to the Unitarian doctrines, to be the most congenial with their ordinary and unconstrained influence, and to be the most promoted by the reception and profession of those doctrines. The religion taught in the Bible is very evidently the religion of a recovered sinner; a religion of which the primary and most essential parts are conviction of the unspeakable evil of sin, hatred of it, and conversion from it, self-abasement, lowliness of mind, a broken and a contrite spirit, habitual and conscious dependence on Divine grace, a godly self-jealousy, a constant reference to Christ in the formation of our motives and the working of our affections, a daily and often most arduous struggle in the resistance of inward as well as outward temptations, in the mortification of sin, and in the vitality of active obedience. No impartial person who has seriously examined the scriptures, can have failed to perceive the great stress which they lay upon these particulars, as the very elements of the Christian character. But are they the elements of the Unitarian character? Is the Unitarian system found by experience to exercise a congenial, propitious, and improving influence upon them? Is it, when these scriptural dispositions are the most strongly felt, that the Unitarian system appears the most lovely and inviting? —On the contrary, does not that system, in its most manifest and characteristick operation, shed a deadly chill upon them all? And, by the generality of those who imbibe it, are they not treated with indifference or hardened derision?" pp. 125 —127.

Our author next proceeds to the practical morality of Unitarianism, on which he remarks:

"There are certain employments of talent and time which possess very fascinating attractions, and have all the recommendation that politeness and elegance and fashion can give; but with respect to which it is impossible to deny that the trains of thought which they excite, the feelings and character which they panegyrize, the passions which they foment, and the accessory circumstances by which they are invariably surrounded, are in flagrant contradiction to the spirit and the details of Christian morality. Against these, and against all their shifting varieties, serious Christians every where bear their practical testimony: and, amidst the diversities on minor points of doctrine and on ecclesiastical order, this practical protest against the lusts and the course of the present evil world, is one of the uniting resemblances which binds together all who love our Lord Jesus Christ in sincerity. How, then, does the practical spirit of Unitarianism operate in these instances? Does it generally and characteristically lead to 'come out from among them, and to be separate, and not to touch the unclean thing?' Is it not the truth, that all the forms of gay amusement and fashionable dissipation have generally the Unitarians of their neighbourhoods among their principal votaries, so far as station and circumstances afford opportunities? Let theatres and balls, card-tables and billiard-rooms, bear witness. Let the medicinal waters and the resorts for sea-bathing, which receive their yearly visitants for the regaining or the improving of health,—let them declare whether Unitarian families do not generally mix in the full vortex of dechristianizing, though the world will not deem them demoralizing, gaieties." pp. 128, 129.

The observance of the Lord's Day is next remarked upon. This day is divinely appointed to be holy to the Lord; and experience proves that on its sacred observance intimately depends the advancement of religion, both personally and publickly. But, asks our author,

"How does the spirit of Unitarianism treat this sacred obligation? Are there many of its partisans who make conscience of a strict observance of this holy and most valuable season? Is it not generally with them made a day of worldly pleasure, either in part, or, if an extraordinary occasion should occur, in its whole? Has not an eminent Unitarian (Mr. Belsham) preached and printed to persuade men that 'any employment, or any amusement, which is lawful on other days, is lawful on the Sunday?' And has not his example led many of his party to treat the sanctified observance of this day with the contempt of pity and the scorn of ridicule?" pp. 129, 130.*

* Dr. Smith adds in a note:

"It is with sincere pleasure that I acknowledge the just observations of Dr. Lant Carpenter, on the religious utility and obligation of the Lord's day, which he has given to the world since the first publication of this volume, in his Examination of the Charges made against Unitarianism, &c. by Archbishop Magee."

From the walks of private life Dr. Smith advances to the pulpit instructions and publick character of the Unitarian communities; and we must say he proves them mournfully wanting. He illustrates his remarks, neither unfairly nor unaptly, with the melancholy case of Geneva.

"An instructive instance of this deterioration is presented to us, in the modern history of the church of Geneva, once the glory of the Reformation. For about eighty years, Arianism and Socinianism have been spreading themselves among the pastors and academical professors of that city; for the most part under the disguise of evasions, ambiguous phrases, and faint denials; but, during the latter half of that period, with increasing boldness. Our English Unitarians have recently been gratified with discovering that, in the new Genevese Catechism, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it;' and that 'the Genevan pastors are on the high road of reformation, and their next catechism may not merely omit, but openly expose, pretended orthodoxy.' This writer was probably not aware, that he was humbly chanting to the tune which had been before sung by those consummate *reformers*, d'Alembert and Voltaire. The article 'Geneva,' in the celebrated French Encyclopédie, was written by the former of those authors, so illustrious by the splendour of their talents, so detestable for the baseness of their moral principles. From that eleborate and, but for its irreligious tincture, interesting article, I select some paragraphs.

"'Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake. —They explain the least unfavourably that they can, the express passages of Scripture which are contrary to their opinions.—In one word; all the religion that many of the ministers of Geneva have is a complete Socinianism, rejecting every thing called mystery, and supposing that the first principle of a true religion is to propose nothing to be received as a matter of faith which strikes against reason. Thus, when they are pressed upon the position which is so essential to Christianity, the necessity of revelation, many of them substitute in its place utility, as a softer term. If in this they are not orthodox, they are at least consistent.—At Geneva, less complaint is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God, at least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism.'

"Great offence was taken by M. Vernet and other ministers of Geneva on the publication of this article: and an ambiguous profession of faith was by them given to the world, which, instead of contradicting, in effect confirmed the representation of d'Alembert. The correspondence of that philosopher and Voltaire contains a great number of very curious passages on the alarm and agitation which were produced among the ministers, and on the ridiculous inutility of their evasive protestation. They give melancholy indications that Unitarianism is a 'downward road,' and that its progress was viewed with high delight by those desperate and malicious unbelievers.

"Another passage from the Encyclopédie will furnish additional evidence of the favourable eye with which the great leaders of infidelity viewed the character and progress of Unitarianism, and with what exultation they looked forwards to its ultimate effects. It is a part of a very long and elaborate article, evidently intended as a high panegyrick upon the Unitarian system; though, as usual, the author writes under the disguise of an affected submission to the authority of 'the catholick, apostolick, and Roman religion.'

"'The Unitarians have always been regarded as Christian divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did with respect to the gods; admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced.—A man . . becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties; and he

becomes a Socinian. From Socinianism to Deism there is but a very slight shade, and a single step to take: and he takes it.'

"Such has been the accelerated course of departure from its former evangelical faith, which has dishonoured the church of Geneva: and it is an incontestable fact, that this unhappy progression has been accompanied with an equally advancing, and at last a hideous, dissolution of publick manners. During the twenty years that the chief priest and prophet of infidelity resided at Ferney, he frequently numbered among his admiring and flattering visiters, some of the pastors of Geneva. The bonds were weakened and ruptured which religious principles would have held unbroken; and, as that little state depended more than almost any other for the preservation of social order and liberty, upon fraternal union among its citizens, it was torn in pieces by frightful and ruinous dissentions, long before it was involved in the vortex of the French revolution. Its moral state became not less deplorable. The unprecedented abandonment of publick worship, the almost total abolition of family religion, the contempt of the scriptures, the scandalous violation of the Lord's day, and an audacity of libertinism, threatening the destruction of all domestick virtues, have deeply shaded the recent picture of that always interesting and once happy people. Other causes may be admitted to have had a share in the production of these effects; but the great and predisposing cause was indifference, under the pretence of philosophy and liberality, to the doctrines of the Reformation; and then, the relinquishment of those doctrines, and of the spirit of humility and piety in which alone they can be truly held." pp. 133—137.

The close alliance of Infidelity with Socinianism is unhappily too notorious; and well might Dr. Priestley panegyrize President Jefferson, a known and avowed infidel, remarking, "He is generally considered an unbeliever: if so, he cannot be far from us, and I hope in the way to be not only almost, but altogether, what we are." Indeed, our author boldly challenges the Socinian body on this point:

"I make my appeal to intelligent and candid Unitarians themselves, whether they are not perfectly aware that a proportion not inconsiderable or uninfluential of their congregations, at the present time, throughout our country, consists of persons who do not disguise their scepticism or even settled disbelief, with regard to the Divine origin and paramount authority of the Christian religion? What has produced this coalition? Why does it continue, with every appearance of mutual contentment? Is not the undeniable cause a congeniality of spirit; and a conviction, on the part of those scepticks and infidels, that the theory of Unitarianism approaches so nearly to their own, that any remaining differences may be very well accommodated to the satisfaction of each party?" p. 139.

ON JUSTIFICATION.

In our last number we published, from the Christian Observer of June last, an excellent short paper on the all-important subject of *Justification*. The doctrine was well and clearly explained; but the writer objected to the translation of the Greek preposition ἐκ or ἐξ by the English word *by*. He thought that the word *through* (in Greek διὰ) would be a more correct translation, because, according to him, *through* denotes the *instrumental* cause, whereas *by*, he thinks, indicates the *meritorious* or *efficient* cause, which faith is not, in the matter of a sinner's justification before God—It is by faith as an *instrument*, that the sinner apprehends, or lays hold on, *the righteousness of Christ*, as the sole *meritorious*, or *efficient* cause of his justification.

In the August number of the Christian Observer, there is a reply to Dr. Niblock, the author of the paper on Justification, in which it is shown that *by*, in English, more properly denotes an *efficient cause* than *through*; the latter word having generally a reference to place. We have not space for the insertion of this reply; but will remark, that the prepositions ἐκ and διὰ in Greek, seem often to be used *interchangeably*, although the latter, like *through* in English, primarily relates to place and motion, and is, we think, more frequently and appropriately so used than ἐκ. On

the whole, therefore, the *doctrine* that the righteousness of Christ is solely and entirely the meritorious cause of justification to the people of God, and that faith is only the exercise, or act, by which the believing sinner rests, or relies on this righteousness alone, must be collected from the scope of those passages of sacred scripture in which this great truth is taught, and not from the translation of the Greek prepositions ἐκ and διὰ into the English words *by* and *through* —since the use of these words, in both languages, is too various and uncertain to decide the point. Nor are plain passages of scripture wanting, in which the manifest sense clearly establishes the *doctrine* in question. See Rom. iii. 24, 25, 26; iv. 5, 6, 7, 8; v. 19. Phil. iii. 9. 2 Cor. v. 19, 21. Eph. i. 6, 7. It is asked by Dr. Niblock, "Is faith above all other graces?" We may safely and directly answer, No—since the apostle Paul, after speaking of Faith, Hope, and Charity, says expressly, "the greatest of these is charity." Yet faith is, so to speak, the foundation grace, on which the others are built. The truth is, every grace has its appropriate office, in the economy of our salvation. But it is the office of faith, and of faith alone, to embrace and rely on the Lord Jesus Christ. Hence the accurate and excellent statement of our Confession of Faith. It says,—"Faith, receiving and resting on Christ and his righteousness, is the alone instrument of justification, but is ever accompanied by all other saving graces."

OBITUARY NOTICE.

Died, at his residence in Philadelphia, on the 17th of October last, in the 84th year of his age, Captain BENJAMIN WICKES, a ruling elder in the 6th Presbyterian church of this city. There was much of interest, and of instruction too, in the life and character of Captain Wickes; and we hoped to place in our present number a biographical sketch of this excellent man—It is unavoidably delayed till the coming month, when its appearance may be expected.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Concluded from page* 583.)

It is not our intention to examine and comment on these letters, *seriatim*. We have already stated our estimate of their general character and merit, given the entire table of contents, exhibited extended extracts, remarked on the general nature of the controversy, and recommended the perusal of Dr. Woods' publication, *in extenso*, to our readers. We shall only further give our opinion on the result of the argument pursued in the letters, with a few more extracts; and add some remarks of our own on the nature of this whole controversy. We say then that in our deliberate judgment, after a repeated perusal of the letters, and of the reply to them in the Christian Spectator, that Dr. Woods has fairly and completely demolished the system of Dr. Taylor—taking it to be what Dr. W. apprehended that it was, what we supposed that it was, and what we are confident the publick in general understood it to be. Nor has Dr. W. merely proved that the doctrine of Dr. Taylor in his Con-

cio ad Clerum, with the accompanying notes, is untenable, he has shown it to be extremely mischievous and dangerous. This he has done in regard to a number of points. Some of these are stated in the following extract; the kind spirit of which, especially the extreme candour which appears at the close, ought to have secured Dr. W. against the harsh and most unmerited censure bestowed upon him in the Christian Spectator.

"But my Brother, you cannot surely think it strange, that serious disquietude and alarm should exist among us in consequence of what you have published in relation to these subjects. For you well know that Calvinists, though not afraid of free discussion, are sincerely and firmly attached to their articles of faith, and are not apt to be carried about with the changing opinions of others. Whether right or wrong, we have been accustomed to consider the controversy which early arose in the church between the Orthodox and Pelagians, and which, after the Reformation, was continued between the Lutherans and Calvinists on one side, and the Arminians or Remonstrants on the other, as of radical importance. Now how would you expect us to feel, and, with our convictions, how ought we to feel, when a brother, who has professed to be decidedly orthodox, and has had our entire confidence, and is placed at the head of one of our Theological Schools, makes an attack upon several of the articles of our faith, and employs language on the subject of moral agency, free will, depravity, divine influence, etc., which is so like the language of Arminians and Pelagians, that it would require some labour to discover the difference? And how would it be natural for us to feel, when such a brother adopts, on several controverted subjects, the language and the opinions which have been adopted by Unitarians; and when we find that Unitarians themselves understand him as agreeing with them, and are making such agreement a subject of exultation? Would it not betray an indifference and remissness in us, which you would think unaccountable, if such things excited no solicitude in us respecting the cause which ought ever to be dearest to our hearts? And shall I ask again, how would you expect us to feel, and with our dread of error, how ought we to feel, when we find a remarkable resemblance between your mode of thinking on one of the subjects of the present discussion, and that of free thinkers? Rousseau says;* 'If man is active and free, he acts of himself. —Providence does not hinder him from doing evil, either because the evil which so feeble a being as man can perform, is nothing in his eyes, or because he could not hinder it without restraining our liberty, and thus doing a greater evil, by degrading our nature.—We are placed upon the earth, and endowed with liberty, tempted by passion, and restrained by conscience. What more could divine power itself do for us? Could it put contradiction in our nature, and pay the price of well-doing to one who had not been able to do ill? What! in order to prevent man from being wicked, must God confine him to instinct, and make him a beast?' This eloquent writer says in another place;† 'Man, be patient. The evils you suffer are a necessary effect of nature. The eternal and beneficent Being would have been glad to exempt you from them.—The reason why he has not done better, is, that he *could* not.'— Again. 'Why wish to vindicate the divine power at the expense of the divine goodness?' And again. 'The question is not, whether we do or do not suffer; but whether it was well for the universe to exist, and whether the ills which we endure are not inevitable to its constitution.'

I have not adverted to this noticeable agreement in phraseology, and in reasoning between you and those I have mentioned, for the purpose of stigmatizing your theory, or as a proof that it is erroneous. For Rousseau might have, and, in many respects, evidently had, very just conceptions on moral and religious subjects. And so had the Pelagians and Arminians. But when we find you, on several interesting points, siding with these sects against the Orthodox, and siding too with Dr. John Taylor against Edwards on some of the main questions at issue between them; and when in addition to this, we find you on some points coinciding so nearly with the views of the French philosophers, and, shall I say, on other points throwing out the very objections, which we have so often heard from cavillers against orthodoxy; it would certainly be strange, if none of our sensibilities were touched, and no concern or fear excited within us in regard to the tendency of your speculations. I acknowledge that on this whole subject we may be mistaken; and that our fear may be groundless. And we will be anxiously looking for evidence to satisfy us that it

* Confession of Faith in "Emile."

† Letter to Voltaire respecting his poem on the destruction of Lisbon.

is so. To such evidence we will open every avenue to our understandings and hearts. But I feel myself constrained to say, that the theory which you adopt in contradistinction to the common theory, appears to me, generally, so far as I understand it, to be unscriptural, and of dangerous tendency. And the more I examine it, the farther I am from being satisfied with it. And this is the case with the Orthodox community to an extent, as I have reason to think, far beyond your apprehension."

We stated in our last number, that we were not to be understood as adopting for ourselves the propositions which Dr. Woods defends against the objections of Dr. Taylor, and intimated an intention to explain ourselves in regard to this matter. We are now to redeem our pledge. The assumptions which Dr. Taylor impugns, and Dr. Woods defends, are, "First, *that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable, on the whole, to holiness in its stead.* Secondly, *that God could in a moral system have prevented all sin, or at least the present degree of sin.*" The sum of what we have to say on these propositions is, that we would neither affirm nor deny, in regard to either of them; and think that the discussion of them must always be unprofitable and frequently injurious. Still it is true, that in the New England churches generally, these propositions were received; and their influence on practical religion —the only consideration that renders any theological speculation of much importance--was fully known; and although we cannot say, that this influence was of the very best kind, yet we cheerfully and unreservedly say, that it consisted with fervent, enlightened, eminent practical piety, in hundreds and thousands of those who adopted these propositions as true, and who have been among the best examples which our country has ever furnished, of zeal in propagating the gospel of our Redeemer, both at home and abroad. Now it is in these circumstances that Dr. Taylor and his associates come forward with speculations which disturb the settled faith of the religious community—speculations which in their nature, in the principles they involve, and in the reasoning by which it is attempted to support them, are unspeakably more objectionable than those which they impugn—nay, not only objectionable, but in their tendency going to the subversion of the whole system of evangelical truth. It is on this account that we have rejoiced to see Dr. Woods take the noble and decided stand he has taken, against the prevalence of these pernicious novelties.

In regard to the second proposition, or assumption, we are ready to admit that Dr. W. has not only demonstrated the absurdity and impiety of denying it, (if the "could" which the proposition contains refers, as we believe Dr. Taylor used it, to the first sense in which the word *power* is explained in these letters) but has said nothing to which we could not heartily subscribe. In regard to the other, or first proposition, we also think, that as Dr. Woods has shown that Dr. Taylor holds, equally with himself, that sin MUST come into God's moral system, only assigning for it a different reason, or another place, the impropriety and absurdity of disturbing the settled belief of the religious community by Dr. Taylor, for the sake of his novelty, is manifestly and highly censurable. But as Dr. W. has to defend the principle that "sin under the divine government will, on the whole, be for the best," (p. 81) or "that sin is the necessary means of the greatest good," which his whole argument admits, it is here that his opponent will have him at an advantage—an advantage which we perceive he has already taken. Here the parties hold a principle in common; and although Dr. Taylor, in applying it, has, as we think Dr. Woods has demonstrated, in-

troduced, directly and incidentally, principles and reasonings of the most pernicious kind, which the letters before us are admirably calculated to correct, yet, as to the principle itself, it is a common cause with him and Dr. Taylor, to defend it if they can—We say, that we would not undertake either to defend it, or to confute it; for we say with Dr. W. that "the orthodox generally regard the existence of sin under the divine government as a profound mystery," (p. 37)—a truth which he repeatedly comes over, and on which, in one or two instances, he enlarges excellently and beautifully. Now if the existence of sin under the divine government be *a profound mystery*, is it wise or right to attempt any explanation of it whatever? And is it not an attempt to explain it, when it is said, that "sin is the necessary means of the greatest good?" Is not this said for the purpose, and the sole purpose, of giving at least a degree of explanation to "a profound mystery?" We know that sin is an evil—an infinite evil. We know that God perfectly hates it, and cannot be its author—has forbidden its commission, and will, in all cases, show his abhorrence of it, by its proper punishment. We know that men are commanded to hate it, to repent of it, to avoid it, and to seek its pardon in the way of the divine appointment. But its *origin* in God's creation, or the *why*, or *wherefore*, that he has permitted it, is "a profound mystery;" and as such we are fully persuaded it ought always to be treated—reposing our minds on the goodness and mercy of God, in having opened a way for its forgiveness to fallen man, and on the assurance that he will overrule it for the bright display of his own glory—Here let us rest, and let the mystery alone.

The principle of which we have just spoken is derived from what has sometimes been called the Beltistian Theory, which has Leibnitz, if not for its author, certainly for its most able advocate and propagator. He published it, if we rightly recollect, about the commencement of the last century, and it brought on the celebrated correspondence and controversy between him and Dr. Samuel Clark, of London, in which Queen Caroline took so much interest as to become the medium of communication between those powerful reasoners. The design of Leibnitz in his theory was to give Calvinism, as he thought, a less forbidding and more philosophical aspect. The essence of this system is, that "of all possible systems, God, infinitely wise and good, *must* form that which is *best*." But the system was never adopted generally, by the Calvinists of Germany, Holland, or Scotland. The truth is, that the *philosophers* were far more ready to adopt it than the *divines*. Pope, who borrowed, as he avows, the doctrine of his "Essay on Man," from Bolingbroke, made this theory the basis of that essay:—

"Of systems possible, if 'tis confest
That wisdom infinite must form the best," &c.

In the life of Pope by Johnson, may be seen the trouble which the poet experienced from an attack made on the doctrine of this essay by Crousaz, a scholar of a high order in Switzerland, and a man of eminent piety. Warburton, than whom no man ever had a greater power of making the worse appear the better cause, came to the assistance and rescue of the poet—Johnson's remarks on the whole subject are worth attention.

In this country, the Leibnitian theory was adopted by Edwards and Bellamy; men for whom we profess and feel a profound veneration; and of whose theological views in general, we sincerely approve. But to the principle in question we early learned to demur, and our reading, and reflec-

tion, and observation since, have confirmed us in the belief, that it is neither supported by scripture, nor sustainable on sound and satisfactory principles of reason. As maintained by Edwards, it was laid hold of by Lord Kames, and pushed to the extreme of fatalism; and though Edwards has satisfactorily shown that his own application of the system, and many of his principles, are entirely different from those of Kames, yet we were once acquainted with a Scotch divine of great eminence and acumen, and as thorough a Calvinist as any other man, and no enemy to the character and writings of Edwards, who declared it as his conviction, on close examination, that Edwards could not be solidly and conclusively defended against the infidel reasonings of Lord Kames. In the hands of Mr. Hopkins, from whom the Hopkinsians derive their name and their system, this same principle was fundamental, in leading him to what we esteem great and dangerous errors. We will spare space enough, much as we want it, to insert a pretty long extract from Dr. Witherspoon's thirteenth lecture on Divinity, in which he gives his views of the Leibnitian theory.

"The next thing to be considered is the *liberty* of God in his decrees. They are according to the council of his own will. Almost all the systems say that God did most wisely, most justly, and most freely, decree whatsoever comes to pass.

"The chief objection to this arises from what used to be called, many years ago, the Beltistian scheme, of which, whatever chance traces may be seen in former authors, Leibnitz is the proper author. Of this scheme it is the leading part, or rather the foundation of the whole, to say that God, infinitely wise and good, must necessarily choose the best in every thing. That therefore of all possible systems this which he has chosen, because it has taken place, must necessarily be the best, and he could not choose any other; so that from the unalterable rectitude of his nature, he is as invariably determined by his necessity as any of his creatures. This boasted demonstration would be defensible, perhaps, were it not that its very foundations are good for nothing. Its ideas are not applicable to the divine Being; better and best are definite terms, and actual comparisons. We say a thing is better when it is preferable to some others, and best when it is a thing absolutely preferable to all others. Now with what propriety can it be said that in the plans that were possible to infinite wisdom and power there is one best. Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity it might have been made many thousands of years sooner. If on the contrary it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibleness of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or lesser to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying that of all possible systems infinite wisdom must choose the best; but when we speak of time and space, nothing is more clear, than that if at any time a thing has existed ten years, I can suppose that it existed twenty years; and that if any thing be of finite extent, I can suppose it enlarged as well as diminished. So great is the obstinacy of people in adhering to their systems, that Dr. Clark reduces an antagonist to the absurdity of affirming, that though the universe were moved ten millions of leagues in any direction, it would still be in the same place; and another writer of some note, says, either that the thing is impossible that the world could have been created sooner than it was, or that if it had been created five thousand years sooner, yet it would have been created at the same time. Besides, this scheme seems to me to labour under two great and obvious difficulties—that the infinite God should set limits to himself, by the production of a created system—It brings creation a great deal too near the Creator to say it is the alternative of Omnipotence. The other difficulty is, that it seems to make something which I do not know how to express otherwise, than by the ancient stoical fate, antecedent and superior even to God himself. I would therefore think it best to say, with the current of orthodox divines, that God was

perfectly free in his purpose and providence, and that there is no reason to be sought for the one or the other beyond himself."

The connexions both of truth and error are frequently unperceived and unsuspected; yet after the developments of time, and investigation, and controversy, they are often found, to be close, extensive, and astonishing. These developments are sometimes very slowly and gradually made—an age may scarcely suffice to complete them. At other times, particularly when controversy, and consequent scrutiny, urge them forward, they are exceedingly rapid. We verily believe, that in a departure from what is called moderate Calvinism, there is, in a descending course, no *consistent* stopping place, short of blank Atheism: and in what may be called an ascending course, that there is no proper limit but absolute fatalism, which is in fact only Atheism, under another name. In the descending course, there is indeed *a half-way house*, called Unitarianism, at which many do stop; but it is, we think, because they are startled at perceiving to what they are tending—not, we are satisfied, because there is not the very same reason why they should take the last steps, that there was for taking many of the previous ones. Not a few do take every step except the last; they become avowed Deists, but do not proceed to professed Atheism. To such, by the way—if any such should cast an eye on our pages—we would earnestly recommend the reading of the few last pages of Watson's Apology for the Bible, in a series of letters addressed to Thomas Paine. Facts confirm the remarks we have now made. When a Calvinist begins to slide downward, he seldom stops short of the grossest Unitarianism, or downright Deism; as was the case with Priestley, and many others that might be named. On the other hand, when the fallacy and impiety of Deism, or Unitarianism, are once perceived and felt, and its votary begins to aspire to better things, he as seldom stops till he has found a resting place in moderate Calvinism, as did Newton and Scott, and many more.

It is admitted, however, and ought to be remembered, that there is a large part of the religious world—and many who belong to it persons of unquestionable piety—who hold a creed of very ill-assorted articles. They have never thoroughly examined the connexion of their principles or sentiments. Their good feelings and sanctified hearts make them shrink back from gross practical errors; and they live and die inconsistently, but truly pious. There are, we are persuaded, but few, even among the preachers of the gospel, who clearly discern the *tendency* of certain principles. This, we think, is often owing to scanty information of the effects that have ultimately been produced by incipient and apparently unimportant errors; or to a neglect to observe the progress of error, from its beginnings to its consummation; and hence some of its first steps are sometimes even lauded, by men not yet unsound in the faith, as the noble and enterprising "march of mind."

We have spoken of the connexion of one truth, or error, with another. Let us explain ourselves a little here. In regard to this subject, the difference between philosophical, or metaphysical speculations, and revealed truth, ought to be carefully observed. In metaphysics and philosophy, human reason speaks. In the scriptures of truth, God speaks. The metaphysician or philosopher will pursue his principles and reasonings, let them lead whither, and as far as they may—to be consistent, he must do so. It is otherwise with him who takes the word of God for his sole and constant guide. When

he learns a truth from that word, and begins to make inferences from it, he may be stopped short in his career, by finding that a consequence which he was prone to draw, is directly falsified or forbidden, by some plain declaration of the volume of inspiration. He of course reviews his reasoning. Perhaps he discovers its error, and perhaps he does not. But whether he makes the discovery or not, he knows that the infallible word of God is to be trusted and followed, rather than his own weak and erring mind, and thus he is arrested. When, therefore, we speak of *consistency* in theology, we mean a consistency of every doctrine we hold, with what is plainly taught in the oracles of revealed truth. We do not mean that a man must be able to show *how* it is, that every one of his theological opinions may be metaphysically or philosophically maintained; nor *how* every one of them may be made exactly to tally or quadrate with every other. We have not a doubt that the attempt to do this has led many excellent men into error, and injured true religion exceedingly. That all truth is consistent with itself, no one can doubt who knows what truth is. But the *rationale* of this consistency, we may, in some instances, not be able to discover and explain. This is notoriously the case with facts in natural philosophy, which is employed in explaining the *works* of God: and why may it not be the case in Christian theology, which is an explanation of the *word* of God?—It undoubtedly is the case, in the latter as well as in the former. Consistent theology, therefore, is the holding of no sentiment that is inconsistent with plain revealed truth; and the holding of all that is taught by that truth, and as it is taught. Let it not be said that this is pleading for theological empiricism—Far from it. The biblical theologian, if he deserves the name, will always be able to show, and must show, to a great extent, the beautiful harmony and connexion of revealed truth. But there will be points, in which he may not be able to show this fully. This he will acknowledge; and let his metaphysicks prompt or dictate as they may, he will not attempt "to be wise above what is written;" and will dread exceedingly to press and torture texts of Scripture, to extract from them a meaning different from their obvious import, that they may no longer militate with his philosophy, but yield it their countenance and support. Such is a biblical, as contradistinguished from a philosophizing theologian. May God, in mercy to his church, increase the number of the former, and diminish that of the latter.

LETTERS TO THE EDITORS OF THE CATHOLICK MISCELLANY, *illustrating the Papal Doctrine of Intention; the Opus Operatum; Roman Infallibility; and the Knavery of Popish Writers. By Thomas Waddell.*

This is a closely printed octavo pamphlet of seventy-one pages. The author is a Protestant layman from Ireland, who, according to his own statement, was, in his early days, "brought into doubts and difficulties by popish sophistry;" and hence was led to make the popish controversy his study: and he certainly shows that his acquaintance with it is not superficial or inconsiderable. His language is not always correct or courteous; but his facts are strong, and his reasoning powerful. We have read pretty carefully the introduction and the first letter, and have dipped into other parts of the pamphlet. In these days, when the Romanists are using all their art and influence to make proselytes in our country, among the populace, we think this publication is calculated to do good.

Its *talking* kind of style, coarse as it sometimes is, but mingled with stubborn facts and plain reasoning, may be far more effectual in counteracting the delusions of the papal emissaries among the uncultivated part of the community, than more polished compositions. Nor does it follow that many who can write better than Mr. Waddell, must read his pamphlet—if they do read it—without advantage. He understands his subject better than a great proportion of our scholars and theological students; and they may collect from it information which they lack, and ought to possess. Mr. W., since this publication, has had a controversy with the editor of the Catholick Press, which we understand he also intends to publish. We heartily wish him success.

Literary and Philosophical Intelligence, etc.

Rail Roads.—It is stated in a London paper, that Mr. Stephenson, proprietor of the Rocket Engine, traversed the whole length of the Liverpool and Manchester Railway, 32 miles, in 33 minutes, on a wager of 1,000 guineas, which he won. This is nearly at the rate of a mile a minute, or sixty miles an hour. The common rate of mail stage travelling in Europe a few years since, was four miles an hour. The Rocket Engine therefore is an improvement of fifteen-fold upon the old mail stage.

The northern part of the Russian empire does not move, in consequence of the diurnal revolution of the earth, at the rate of more than 450 miles an hour. If, therefore, posterity will only improve upon the inventor of the Rocket Engine, half as much as he has improved upon the old mail stage, some future Jehu may set out from Kamtschatka at sunrise, and keep the sun always rising, for eight hours, till he arrives at St. Petersburg. Or, if he can contrive to bridge the ocean, he may keep the sun company all the while, and roll round the earth every twenty-four hours.

The Baltimore Gazette states, that several gentlemen, recently returned from England, inform the editor, that the highhest degree of excitement and even enthusiasm appears to pervade all classes of people in England in relation to rail roads, and many extensive ones are contemplated: several of the canal proprietors have sold out their rights to companies, who are about to change these works into rail-ways, and no doubt remains there that a general system of rail-roads will, at no distant day, intersect every part of the island. It is stated by these gentlemen that on a part of the line, the cars travel at the rate of about 30 miles the hour; yet such is the ease of the motion, that the traveller scarcely perceives its rapidity, except when he meets a car travelling in a contrary direction, when the parties, passing each other at the rate of nearly 60 miles per hour, are made sensible of the velocity at which they are going.

Domestick Blankets.—We were highly gratified a day or two since, with an examination of a pair of blankets, made by the Society at Economy, Pennsylvania, under the superintendence of Mr. Rapp. They are made of the finest Merino wool, very thick, and of an excellent texture—far superior in all these particulars, and every other in which comfort and durability are involved, to any of the imported article we ever saw of the same price. Besides securing a very superior article, agriculturists will subserve their own interests, in obtaining these blankets, by patronizing a domestick market for wool, a consideration worthy of attention in these days of depression in the wool raising business. We do not hesitate to say, that if blankets of such quality can be made at such prices in this country, the importation of the foreign article will soon cease—in which event the raising of wool will again become an object worthy of attention.

Friendship between Birds.—We observed this summer two common thrushes frequenting the shrubs, on the green in our garden. There was an association and friendship between them that called our attention to their actions. One of them seemed ailing or feeble, from some bodily accident; for though it hopped about, yet it appeared unable to obtain a sufficiency of food. Its companion, an active, sprightly bird, would bring it worms, or bruised snails, when they mutually partook of the banquet; and the ailing bird

would wait patiently, understand the actions, expect the assistance of the other, and advance from its asylum upon its approach. When we see a sick or maimed animal supplied or attended by another, which we suppose gifted with none of the stimuli to exertion that actuate our conduct, we endow them by this denial with motives with which we ourselves are unacquainted; and at last we can only relate the fact without defining the cause. *Journal of a Naturalist.*

Notice of a Large Magnet.—The following is a short notice of the large magnet, which is now the property of the Philadelphia Museum, and is deposited in their collection of philosophical instruments.

It was made in the summer of 1825, by myself, and its power tried in the presence of R. M. Patterson, M.D., now professor of natural philosophy and chairman of the University of Virginia. It consists of fifteen bars, of what is called the "horse shoe" form, put together and secured by screws, in the usual manner. The bars measure around the outside 43 inches, and are made of the best shear steel. The "keeper," which is of soft iron, and the end of the bars are accurately ground, so as to ensure a perfect contact in every part.

The whole instrument, keeper and rings complete, weighs 53 pounds. The bars were "touched" by a nine bar magnet, the property of Mr. Isaiah Lukens, according to his highly improved method, in the comparatively short space of 30 minutes, and can at any period be restored to their maximum in the same time. A passing tribute of respectful notice is due to this gentleman, for his manner of making and "touching" magnets. He has most ingeniously reduced to a system, the art of giving to them their attractive power; performing in a few seconds, and with infinitely increased strength, that which, in the hands of the makers of mathematical and philosophical instruments, was, and still continues, a mysterious and secret business, involving much time and labour. The magnet on its first trial, required a force equal to 310 pounds to separate the "keeper" from the bars; this may justly be considered the maximum power of the instrument. After the removal of the "keeper," its force remained permanently 134 pounds, which is as justly considered its minimum.

We have in this instance a much greater increase of power in comparison to weight, than has hitherto been considered possible, in the formation of magnets of a large size; there is nothing on record (as far as our knowledge goes) that will compare with it, and our notice is given for the purpose (in a measure) of eliciting facts of a similar character.

Yours, respectfully,

FRANKLIN PEALE.

Philadelphia, October 18th, 1830.

Singular Discovery.—Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the publick some remarkable results. In his second experiment in boring, he selected the extreme point of a wharf, many yards from the original land. He bored through a stream of mud—then through a bog meadow, containing a good peat, and then through sand and quartz gravel. At this point, water, impregnated with copperas and arsenick, broke forth; but determining to proceed further, Mr. Horton next struck a vineyard, and drew up vines, grape seeds, leaves, acorns, hazel nuts, pine nuts, and the seeds of unknown fruits, together with pure water. This was 35 feet below the bed of the river.—*Balt. Chron.*

Simsbury Copper Mine.—It is stated that a company of gentlemen in the city of New York, have purchased this mine of the state of Connecticut, and have procured two skilful miners from England to examine it, who have given it as their opinion that it contains a rich and extensive bed of copper ore which will yield 60 per cent. Such is the confidence of other judges in the wealth of the mine, that the purchasers have had several offers for their bargain. The company intend to employ a capital of $50,000 in smelting works, &c. upon the spot. It is a tradition in Connecticut, that the copper of these mines was of a purer and richer quality than any other—and that in consequence of this fact, the copper coins of Queen Ann, were made therefrom.

Sugar Cane in Maryland.—A fine stalk of sugar cane, four inches in circumference, and more than four feet high, was brought to our office yesterday, from the farm of Wm. L. Brent, Esq. in Prince George's county, who planted one or two hundred canes, by way of experiment in May last. The cane which we saw, appeared to be well ripened, the juice abundant and sweet, and to all appearance as fine, we understood, as if it had been the product of Louisiana. Its maturity is not alone evidence of the extreme mildness of our present autumn, but shows also, we think, that the plant is susceptible of being acclimated in latitudes much higher than those to which its culture has been hitherto confined.—*Nat. Intel.*

Cider.—The New England Farmer relates the following method for improving cider:

"I think that last year I discovered a mode of improving cider, which renders it more wholesome, and enables me to obtain from apples which are without acid, a liquor as free from acid as any kind of wine.

"During the fermentation of cider sherry, though it be vinous, a good deal of acetous acid is, I believe, always generated, making those liquors more or less harsh, that is really acetous,—I mix in each hogshead of 110 gallons, from seven to eight pounds of newly burnt charcoal, finely powdered. This mitigates the fermentation, rendering the liquor black as ink so long as it ferments, but as soon as fermentation ceases, the charcoal is deposited, carrying with it all impurities, and leaving the cider excessively bright. No taste or smell is given to the liquor by the charcoal, that being wholly insoluble."

South Carolina Silk and its Manufacture.—We have in our possession a pair of silk stockings, the material of which was raised by Miss Harriet Winn, of Winnsborough, in Fairford district, and knit by that young lady's own hands, which every one to whom we have shown them pronounced beautiful. They certainly are beyond any idea we have formed of the perfection which this interesting culture had reached in South Carolina. It is almost impossible to distinguish them from the finest specimens of woven hosiery, and they entitle our fair friend to very great praise for patriotism and ingenuity. Such a specimen in our opinion settles the practicability of silk cultivation in our state.

A gentleman in Lewisburgh, Virginia, writes—"I have never witnessed such a flood of emigration, as is now pouring westward—and particularly to Missouri. There is scarcely a day but more or less are passing; and I have counted ten wagons in the streets of this small village, at one time, moving westward. Such a tide of emigration must soon plant the fertile lands of Missouri; and if her soil and climate are equal to representation, she certainly bids fair, ere long, to be one of the first states in the Union."

Trees in Cities conducive to Health.—The leaves of trees absorb the carbonick-acid gas floating in the atmosphere we breathe, and which is so injurious to respiration. When this gas is superabundant, it brings on *asphyxia*, and occasions death. On the contrary, vegetation increases the proportion of oxygen, which is the gas most favourable to respiration and to health. *Ceteris paribus*, those towns are the healthiest which have the most open spaces covered with trees.

A recent traveller in Italy remarks, that he witnessed in that country, the publick execution of a criminal, at which there were upwards of ten thousand persons, but among that number not more than *twenty* females, and those of the most abandoned cast. And yet we boast of the superior refinement of Americans over Italians! It is apprehended, on this point, we have but little cause for self-gratulation.

Ploughs.—The Committee on Ploughing of the Hartford (Connecticut) County Agricultural Society, in their late report, express their belief that the share of the plough should be wide as the furrow intended to be taken, thus leaving none of the ground to be broken or torn off, as the furrow is turned over.

Religious Intelligence.

As the Missionary Reporter, attached to every number of our work, contains much information in regard to Home Missions, we devote this department of our Miscellany entirely to Foreign Missions. In our last number, we gave a summary view of the proceedings and operations of the American Board. We now extract from the Missionary Chronicle of the London Missionary Society for October last, the latest communications to that society which have reached this country, from four of their most important fields of evangelical labour. From each of these fields the intelligence is truly interesting and encouraging; but that from Africa is so in the highest degree. It shows what the gospel can effect, in elevating the most degraded human beings to a state of intelligence and comfort in this life, as well as in preparing them for the higher felicities of the life that is to come.

The transforming influence of the gospel, on Hottentots and Sandwich Islanders, completely falsifies, and ought forever to silence, the allegations of infidels, and all other enemies of missions, that it is in vain to attempt to benefit such men by missionary labours—They are benefited by these labours, when all other efforts prove—as they ever have proved—ineffectual and abortive.

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ULTRA GANGES.

CHINA.

Extract of a Letter from the Rev. Robert Morrison, D. D., dated Canton, China, March 27th, 1830; addressed to the Treasurer.

MY DEAR FRIEND,—I have this morning been perusing a journal kept by Leang-a-fa, in which he states what he is occupied in daily, and records some of the conversations he has with his idolatrous countrymen. Ignorant and atheistical objections are made by some; and others, who see the gospel of Jesus to be a more excellent way than the worship of idols, are deterred from confessing it through fear of man, the scorn of their neighbours and kindred, together with the interruption that the keeping of the fourth commandment would occasion to their worldly concerns.

The old man, Afa's father, is softened so far as to worship Jehovah, though, at the same time, he continues to worship the idols which the Mandarins worship. He cannot believe it to be right that he should think himself wiser than the emperor and the Mandarins.

The Rev. Mr. Bridgman, who is a life-missionary, seems very devoted. He is 28 years of age. Mr. Abeel, the Presbyterian minister, sent to the sailors in China, is 24 years of age. His health does not admit of his labouring so hard as the other missionary.

Their presence in this land, before my death, gives me a ground of hope that the great Lord of the harvest will not let this field be without labourers, till an abundance shall have been gathered in—till Christ shall see of the travail of his soul in the conversion of many from among the Gentiles, and be satisfied.

Mrs. Morrison, and our dear children, are frequently indisposed; but all are still preserved in life.

With affectionate regards, I remain, my dear friend, in the hope of meeting you in heaven, through the grace of our Lord Jesus, Yours faithfully,

(Signed) ROBERT MORRISON.

Letter from the Rev. Messrs. Elijah C. Bridgman and David Abeel, American Missionaries, dated Canton, China, 26th March, 1830; addressed to the Foreign Secretary.

DEAR SIR,—We rejoice that, in the good providence of God, the time has come, when missionaries of the Lord Jesus, sent out by your American brethren, can address you from China. After a short and agreeable passage, we arrived here on the 25th of the last month. Early the next morning we had our first interview with your missionary, who received us with paternal and fraternal affection, and bade us a most hearty welcome to the new scene of our labours. And, dear sir, it was a precious season, when, at such a time, and in such a place, we were permitted to bow together at the throne of grace.

We were sent out to this distant land by different societies; one by the American Seamen's Friend Society, who have engaged their missionary to labour, at least one year, in Canton and Wampoa, and then leave it discretionary with him, whether to continue in their service, or unite in the great work of evangelizing the heathen. The other is under the auspices of the American Board for Foreign Missions.

You will, doubtless, be informed, by letters with which this will be forwarded, of the health of Dr. Morrison, and the state of the mission. For the present, certainly, we can impart no new views of the lamentable condition and the imperious wants of China. The debt which the churches owe to this people, on account of the Lord Jesus, is great. We regret that so long a time should have elapsed, before the American churches would join you, and come up to the help of the Lord against the mighty. We feel that we are entering into other men's labours; but we rejoice that the good work has been begun, and carried forward with so much success. There is great cause for devout thanksgiving to Almighty God, that he has so long preserved the life, and blessed the labours of the venerable man, who, after bearing the heat and burden of the day, is still strong in the Lord—a friend and teacher of the heathen, and a friend and counsellor of those who would honour and love him as their father.

Last evening we had the pleasure of being introduced to Leang-a-fa. He bears the image of the Lord Jesus. Before we parted he read the tenth chapter of Luke, and closed with a fervent and appropriate prayer, the sentiments of which Dr. Morrison repeated in English for our edification. If the same ideas and

impressions which he expressed, in regard to the second verse of the chapter, were generally entertained by Christians, the labourers would not be so disproportioned in numbers to the extensive harvest. "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." Praying for the success of your society, and asking an interest in your prayers,

We remain, Dear Sir, yours,
In the fellowship of the gospel,
ELIJAH C. BRIDGMAN,
DAVID ABEEL.

EAST INDIES.

CUDDAPAH.

Letter from the Rev. W. Howell, Missionary, dated Cuddapah, April 5, 1830; addressed to the Treasurer.

DEAR AND RESPECTED SIR,—At this oppressive and trying season (thermometer 100°) I again have the pleasure to address you; though I feel the enervating effects of the climate every year on my constitution, I am enabled still to go through my several duties without experiencing any serious interruptions, which is a source of gratification to me.—I intend, in a few days, to make a tour into the districts, to distribute the Scriptures and tracts more widely among the heathen, and to proclaim to them the salvation that is in Jesus Christ.

During the three last months the mission was daily visited by natives from the surrounding districts, summoned to attend the Court Sessions, and others, chiefly of the Vysya or Banian caste, to renew their annual leases with the Collector; these were all supplied with a copy of the newly printed Gospels and tracts, which were received with pleasing avidity; and it is a favourable indication of the times that the heathen will soon be given to Jesus Christ for an inheritance.—May the Lord hasten it, and the Holy Spirit be poured out abundantly to fulfil that event!

It is with much pleasure I have to inform you that since my last communication there have been added to the church three members, two of whose parents are also in church fellowship; these persons were but a year ago married and taught to read in the Christian School. May they and their seed be accounted to the Lord for a generation! The other is a poor woman, who has been a candidate for some time, and has suffered much from afflictions. There are some others, also, who appear disposed to come forward to this ordinance, but are afraid to approach it; they say, from what they hear recorded in 1 Cor. xi. 29, 30, "eating and drinking unworthily," of bringing judgment on themselves, and of many becoming weakly, sickly, and dying in consequence. It is well that they have such a sacred view of the ordinance, and that they are aware with what dispositions they should come to it. A few more families from among the heathen have come to reside in the Christian village, and who are also candidates for baptism; of these, there are at present eighteen adults, and twelve children, receiving instruction from Jonah, the native reader, and for whose use I have prepared a Catechism adapted for that purpose; it is arranged as follows:—On the Attributes of God—On Creation—On the Fall of Man—On Salvation by Jesus Christ—Ten Commandments—Lord's Prayer—On Baptism—Lord's Supper, and Judgment—the whole rendered easy and concise, and suited to their capacity.

I am sorry to bring to your notice that I am obliged again to reduce the number of schools, owing to the frequent removal of gentlemen from the station. The converted Brahmin Veerapah is now employed in the Christian school, and has nineteen boys and twelve girls under instruction.

The Teloogoo hymns, printed at Bellary, have at length been received, and their cost placed to the account of G. J. Waters, Esq. The number of hymns is 87, arranged according to subjects.—He intends to bear the charges of printing the Pilgrim's Progress, and has lately sent me 200 rupees for that purpose, and which I have remitted to the agents at Madras. The work is now copying fair for the press; and one hundred copies will cost, it is estimated, 700 rupees.—I have also prepared the Teloogoo tract, "*Criticisms* on the *Hindoo Shasters*," and sent it for print to the Tract Society at Madras. I have shown the manuscript to some respectable natives, and they are of opinion that the arguments are capable of producing a good effect on such as are inquiring after truth.—The revision of the Teloogoo Scriptures keeps pace with my other duties.

I have, as usual, distributed at the *Gungama* festival this year about 500 tracts and 50 gospels. The number who were hooked by proxy on this occasion were about thirty persons, and a woman among them. The sight is truly appalling; but it has no effect whatever on the beholders, they appear quite indifferent; and the greater part, it appears, come to this feast to see their friends and connexions, from distant places, whom they are sure to meet here.

The small-pox has lately raged here, and in the country, to a very serious extent, and from that cause many have died. A poor woman, in the Christian village,

was afflicted with it soon after confinement, and died a few days afterwards. Entreating your fervent prayers, I beg to remain,

Dear and respected Sir,
Your very faithful servant
in the Gospel,
W. HOWELL.

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SALEM.

A few Extracts from the Journal of the Rev. Henry Crisp, during the period from 3d November, 1829, to 22d February, 1830; furnishing encouraging proofs of the willingness of the heathen to receive Christian books.

November 4th.—Started at daybreak this morning, and soon after sunrise reached Yettappoor, about three miles distant, which I understood to be a considerable place.

We went out once into the Bazaar, and taking our stand in a public place, begun with reading a tract. A crowd soon collected, and listened quietly to the reading of the tract, and to what was said in reference to the acknowledged need of salvation, and the inability of the gods in whom they trust to confer this blessing. Shortly after, one of the Brahmins, who had been listening, said that it was not right; Isaac had been "abusing" the gods, in whom they believed, because the history of Vishtnoo, in the Krishtuan incarnation, had been exposed to show how unfit he was to be a saviour to others. He was requested to show that what had been said was not according to their own shasers, but feeling the badness of his cause, he soon desisted. The people, generally, fell in with what had been said, saying—"This is right; but what can we do, we know nothing?" They were very eager for tracts, and soon stripped us of what we had in our hands.

Returning to the place where I had left my horse, I found that there was no better place for me to spend the day in, than under the shadow of a large Banyan tree. There were two chouldrys, but they were too filthy and ruinous to be habitable. Besides these, there were three mundupums connected with the pagoda, but they were not free to me. The tree, whose shade I enjoyed, was situated on a pleasant open green, opposite the principal pagoda, and quite favourable to the object which had brought me to the place. The people gathered around me immediately, and were so anxious for books, that I had scarcely any opportunity to take food. This continued throughout the day; some came, and, after reading part of a tract, took it away with them; others having obtained one, returned, bringing a friend with them for another. All that could read were unwearied in their importunity till they obtained either "a small book or a large one" (a tract or a gospel). Several men from Veloor, a village about four miles distant, were particularly importunate for some books to take with them to their village, and expressed their hope that we should go there also. In this manner the day was spent: sometimes hearing parts of tracts or gospels read by the natives, or reading to them; sometimes speaking about the things contained in them; and sometimes giving them away. Notwithstanding my situation was far from comfortable, and the heat rather too much, this made it a truly pleasant day.

Came on to Attoor in the afternoon. In the road stopped at Peddomaiken Pallium; spoke with three Brahmins who came to the chouldry, and gave each a tract, which they willingly received.

5th.—At Attoor went into the town by sunrise this morning. Found one school, the best village school I have seen for some time. Near the Bazaar a large assembly collected around us. The schoolmaster read part of a tract "on the soul," and after I had spoken a short time to the people, Isaac read and spoke some time. This continued till eight o'clock. The people listened, with attention and apparent wonder, to an exposure of the follies and evils of idolatry, and to a representation of the way of salvation by Jesus Christ. No one was disposed to dispute, though many Brahmins and other superior people were present; neither were they disposed to accept any tracts at first, but, after a short time, all, from the Brahmin to the lowest caste who could read, sought them with eagerness. A few portions of Scripture were given likewise. Several persons came to the Bungalow for books in the course of the day.

AFRICA.

Extract of a Letter from Dr. Philip, dated Balfour, April 5, 1830; addressed to Rev. Andrew Reed, one of the Directors.

MY DEAR FRIEND,—I am now in what is called the neutral territory; it is a part of Cafferland, lately taken from the Caffers. Here a number of Hottentots, chiefly from Bethelsdorp and Theopolis, have been placed by government, between the Caffers and the colonists. They were stationed, as to the means of subsistence, at our institutions; and, when the proposal was made to them, they accepted of the offer. The country is so beautiful and romantic, that it can no more be described than the state of things among the people themselves. It is not more than ten months since the first of them came to settle in this new country, and in

that short time the effects of their industry have created the surprise and astonishment of every visiter.

On the Sabbath morning, about ten o'clock, the people assembled from their different locations to worship God and hear his word. The temporary place erected for divine service was too small, and we adjourned to a place, where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present; and nothing could exceed the decency, the attention, and apparent devotion of the congregation. Not a single vestige of their former condition was to be seen. Nothing could be more neat and appropriate than the style in which they were dressed; and, when their former state is taken into consideration, the whole appeared more like a vision than a reality. After a short interval, we again met in the afternoon, when they were addressed by Mr. R——, who preached to them with much pathos and effect. The afternoon service being ended, it was agreed that they should meet next day at an early hour. They had requested me to send them a missionary, and to assist them in establishing schools in the district. I promised to give them my decision on these points on the coming day. Next day, about ten o'clock, the whole of the people again assembled in the place on which we had held worship the preceding day. We had 180 men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full, and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all they intended to say, their feelings being too powerful for utterance.

The appropriateness of the allusions made by many of the speakers to Old Testament history, the comparisons they drew between their own state and the people of God on various occasions, and particularly their references to the children of Israel in Egypt, were very striking. Another thing pleased me much—we had no fulsome compliments. The hand of God was distinctly *recognised* in their deliverance. Every speech delivered was in this strain. They began with this; they constantly adverted to it; and not one speech was concluded but in this spirit. The most talented man in this country, who was present on the occasion, wept like a child. He exclaimed, on retiring, "This exceeds all I could have imagined; to me the scene is perfectly new; it has opened up to me a new volume in the history of human nature. What were these people? What are they now?"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of November last, viz.

Of the Rev. Dr. E. S. Ely, in part of his subscription to the Synodical Professorship of the Synod of Philadelphia	$100 33
Of the Philadelphia Bank, six months' interest on the Kirkpatrick Scholarship	62 50
Of the Rev. Thomas J. Biggs, executor, for the Kennedy Scholarship .	37 50
Of the Rev. Albert Barnes, on account of his subscription for the Scholarship to be endowed by the Senior Class of 1823, in the Theological Seminary	50 00
Amount	$250 33

View of Publick Affairs.

EUROPE.

European intelligence, from the 21st to the 24th of October, from Britain and France, is the latest we have seen at the time of writing. We cannot go into as particular a view as we have sometimes given of the state of publick affairs, in each of the nations of Europe. There has indeed been but little change in any of them, in the month past. As we have repeatedly remarked, the whole of Europe is in an agitated

state; and we think that any thing like confident conjectures as to the result, ought not to be made—At any rate we are not disposed to make them. On the whole, we think the following extract from a London paper, making some allowance for the manifest desire of the writer to point his sentences, or to make each exhibit an antithesis, is not far from the truth. "The state of Europe, says the paragraphist, at this moment, is the most singular in the annals of diplomacy. There is no war, but there is no peace. There is no rebellion, but there is no obedience. There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is fevered with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feelings of the people."

BRITAIN.—The British papers, during the month past, have teemed with articles relative to France and other continental states; but have contained little relative to their domestick concerns. Parliament was expected to convene on the 26th of October, and it was understood that the new monarch would open it with a speech delivered by himself. The notorious William Cobbet had been publishing letters addressed to the Duke of Wellington, insisting that the English nation, emulating emancipated France, would never be satisfied without a thorough reform in Parliament—his favourite topick. He had also addressed a letter to the French people, which was to be translated into French, and sent in numerous copies to Paris. In this letter he urges the Parisians to insist on the execution of the ministers of the late king, and to take no denial. He also labours to persuade them to place no confidence in the men now in power, whom he represents as a set of rogues, seeking their own emolument and not the good of the nation—with the exception of Lafayette alone, who, he thinks, is either deluded, or in his dotage. The letter is artfully written, and, as seems to us, with a spirit truly diabolical; aiming to involve the French in scenes of bloodshed and confusion, and to produce a general convulsion in Europe—His malignity, however, is far greater than his influence. Distress for want of the necessaries of life, is stated to have produced popular commotion in one part of England. We do not perceive however that such distress is general—not nearly as much so as it was a year ago. The speech of Talleyrand, on being presented to the king, is given in the London prints—It is highly complimentary. Among other things he says—"I have accepted with great satisfaction a mission which brings my long career to a close so honourable. Sire, after all the vicissitudes of my lengthened days, after all the various changes of fortune, which, during forty years, so fruitful in events, have chequered my life, nothing could have been more grateful to me, nor have more fully accomplished my wishes, than the appointment which brings me again into this happy country." In Ireland, Mr. O'Connell has been greeted in a large popular assembly, and appears to be using all his influence against the present British ministry, and all their measures in relation to Ireland—His object is to dissolve the union.

FRANCE.—By the latest advices from Paris, it appears that the Chamber of Deputies had adjourned to the 10th of November. It had, however, been convoked for the 3d of that month, by letters addressed by the king to each of the members. It is said that the number and urgency of the affairs with which the Chamber will be occupied, rendered it desirable that the recess should be as short as possible; and that of the 140 elections which were to take place, 120 would be completed by the 28th of October; so that the greater part of the new members might be in Paris by the 3d of November. Before the adjournment, a number of wholesome laws and resolutions were passed, which we think it not important to our readers that we should mention in detail. But what related to a law for the abolition of capital punishment, is interesting to the whole civilized world. The committee to whom this subject had been referred, reported their opinion in favour of an entire abolition; but they did not report a motion to that effect—They left the whole subject open for discussion. Cotemporaneously with the report of this committee, petitions were presented from many who had lost relatives, or were suffering under wounds received, in the conflict with the royal troops on the 26th, 27th, and 28th of July—We must quote here the statement of the reporter on these petitions, or appeals—the sentiments of the sufferers do honour to human nature. "It is unnecessary," said the reporter, "that I should enter into details; I will merely give you a rapid sketch of the nature of these appeals. They are three in number. The first is signed but by one person, Mr. Moutardier, residing in the Rue de l'Odun, and the father of six children; the second exhibits forty signatures; and the third, seventy-six. Opposite each name is a specification of the nature of each wound, with the place of abode of each individual. Many of these are still in the hospitals, and several probably still confined to

the bed of suffering. Allow me, gentlemen, to quote a few passages of these petitions:

"'The characteristicks of our revolution are, the humanity of the people, their devotional respect for the rights of all, their respectful commiseration for the conquered. * * * * Vengeance ought to find no place among such elevated sentiments, * * * * * the shades of our brothers need no blood to appease them, the flowers strewed, and the tears which liberty sheds on their graves, suffice to the martyrs of the great result.'"

"All details are unnecessary after this simple exposition of facts. You will feel with as much sensibility as we do, how generous, I had almost said divine, are such sentiments. Is there in fact, any thing more magnanimous than to hear words of peace only, from those who have been mutilated by the cannon of their enemy, and to see them, as we might say, come and implore their pardon! Eternal honour be rendered to such exalted virtue! Posterity will record, and all Europe will soon join in our admiration."

Several members asked that the petitions should be deposited among the archives. Mr. D'Harcourt then said—"The petition just read has caused in me a lively emotion,—it gratifies both my national honour and my national pride. So much courage and magnanimity after victory, remind us of the glorious days of antiquity. This action is worthy of posterity, it gives to our revolution a character of sublimity and chivalry. I therefore propose that it be referred to the ministers, that they may express to the petitioners, in behalf of the Chamber, the high esteem their conduct has inspired."—This proposition was adopted by the Chamber. An animated discussion then ensued. Among the speakers on the occasion we find the name of General Lafayette, advocating earnestly the entire abolition of the punishment of death. Eventually, however, by a vote of 125 to 21, the subject, after specifying the views of the Chamber as favourable to a general but not entire abolition of the punishment of death, was referred to the king, in a written communication which concludes as follows—"Sire: the House entreat your Majesty to take the initiative on this salutary reform; so much glory is attached to it, so many advantages are to result from it, that the nation is unwilling to be indebted for these benefits to another than her king." Immediately after this reference the Chamber adjourned; and of course the result cannot be known till the meeting in the beginning of November. It is, however, fully understood to be the opinion both of the king and the Chamber of Deputies, that the punishment of death ought to be abolished, except in certain extraordinary cases, to be distinctly specified in the law that shall be passed—thus leaving the case of the ex-ministers of the late king undecided, and yet under auspices of mercy—Hence it was, that on the 18th and 19th of October, those vindictive spirits that were intent on the death of the ex-ministers, urged forward, as is said with probability, by the Jesuits, old royalists, and others who wish utterly to subvert the present government, raised a great tumult in Paris, and went, in a pretty large body, to the palace of the king, crying, "Vengeance; death to the ministers," &c. The following summary account of this affair, and the reflections that follow the statement, are taken from the London Morning Herald of the 23d of October—We believe the account is correct, and think the reflections just—

"The intelligence in the French papers is of importance. Paris, so lately a prey to commotion, which seemed to threaten at one time to compromise the very existence of government itself, is now restored to the most perfect quiet and obedience to the law. This happy result is the joint fruit of the devotion and vigour of the National Guards, and the personal firmness of the king. The crisis was, by all accounts, one which required all the energies of the friends of order and the existing state of things. For several days—indeed from the day that it became generally known that the Chambers, the ministry and the king had declared themselves friendly to a mitigation of the ex-ministers—the feeling had begun to develop itself amongst the populace at Paris, strongly deprecatory of the contemplated indulgence. This feeling found its first vent through the revolutionary journals, then it was proclaimed through the occasional cries of 'Mort aux Ministres!' from small assemblies of the people, but at length it became the cry and rallying word of the mob of the capital. Tumultuous movements were the consequence, and in the streets of Paris, which have so lately witnessed the overthrow of a monarchy by similar instruments, they became a matter of deep concern, and no small alarm to the government. Upon the nights of Sunday and Monday last, the populace assembled in great numbers in the courts of the Palais Royale, and under the very windows of the king. They did not conceal that their object was to overawe the government, and deter it from pursuing the course of mercy which it had prescribed to itself in the case of the unfortunate tenants of Vin-

cennes. The authorities were taken by surprise, and did not immediately take repressive measures; but, upon the night of Monday, the National Guard, the great bulwark of good order as well as the liberties of France, interposed, and completely dispersed the disturbers, without much resistance. These latter then took the road of Vincennes, but were diverted from their attack upon the prisoners by the firmness of the governor of the castle, and eventually dispersed themselves. Since that night there has been no serious disturbance. The king, throughout these trying circumstances, has shown himself worthy of the high office to which he has been called. Though himself the creature of popular choice, he has not been intimidated by popular clamour, but has distinguished between the sense of the nation and the noise of factious discord. He has refused to accept the resignation of two of his ministers, who wished to relieve him of the unpopularity of their names, and other measures, lest it should seem unbecoming, or yielding to the mob, and has placed himself at the head of the National Guard, determined to force the respect due to his office at all events. The king has triumphed, and the popular party is weakened; but the advantage of a victory, which, under other circumstances, a monarch might take for enlarging his prerogative, cannot be apprehended in these, as the National Guards, whilst they constitute his strength, are also a guarantee that he does not abuse his power. Upwards of 200 of the mob are in the hands of the police, and amongst them is said to be a member of the family of Prince Metternich. It was said that agents of the ex-ministers were the principal promoters of these disturbances. The National Guard was about to be further enlarged so as to embrace every Frenchman at all removed from the ranks of the poor. The Chamber of Peers were to meet on the 11th of next month, and it was understood that the trial of Polignac and his fellow prisoners would be proceeded in without delay."

It was a great mistake in the friends of the late revolution, that they did not suffer the ex-ministers to escape. If they had not been arrested they could have done no harm, and all the late trouble would have been prevented—What is to ensue, when these ministers shall be put on their trial, we pretend not to forecast.

SPAIN.—Both the French and English papers contain accounts of an unsuccessful irruption into Spain by the refugees, who ever since the overthrow of the late government of France, had been collecting in considerable numbers, near the northern frontier of that kingdom. The substance of these accounts is, that the refugees were divided among themselves in the choice of a commander, and eventually set aside, at least as to the chief command, the valiant, skilful and enterprising Mina; that under General Valdes, a corps of about 800 men, marched a short distance into the Spanish territory, when they were attacked by the king's troops, and nearly the whole of them, except Valdes himself, destroyed. Later accounts, however, affirm that the whole of this story is a fabrication. We believe the truth is, that the Constitutionalists have been worsted; but that their loss has been exaggerated. All accounts agree that a more formidable invasion, probably under the direction of Mina, will soon be in motion.—The city of Cadiz is in all but a state of rebellion—giving much uneasiness to the monarch and his advisers. Pacifick measures, and attempts to sooth the Constitutionalists by recalling them from banishment, and by offering to renew the constitution which was set aside by the French invasion, are talked of; but we see nothing definitively proposed, and believe that Ferdinand and his court are utterly at a loss what course to take. In the mean time, the Spanish minister, who was at Paris when the late revolution took place, and who has returned to Madrid, has been rewarded with a title and a pension, for showing his marked and constant disapprobation of all the measures which issued in the establishment of the present government of France. Yet Ferdinand has recognised the validity of that government. Had he refused, his throne would probably soon have been vacant. But there is no end to his duplicity and inconsistency. His new queen, on the 10th of October, presented him with a daughter, who has received the title of "Princess of the Asturias;" which shows that the king is determined to treat the Salique law as of no force, and to exclude his brother Don Carlos from the succession. This is said to have given great offence to the Carlists. We suspect that the chance of either of them to reign, at this time next year, is not worth a dispute—Carlos is said to be more despotick in his views than Ferdinand himself.

PORTUGAL.—It appears that although the Pope has awarded the *Golden Rose* to Don Miguel, he absolutely refuses, even on the entreaties of his cardinals, to recognise Miguel as the lawful king of Portugal. His misnamed Holiness is doubtless afraid to offend Don Pedro, and the emperor of Germany. Portugal, like Spain, is greatly agitated, but we have heard of no new event, of more importance than what we have mentioned, during the last month.

Belgium.—The latest Paris accounts say, that "a telegraphic despatch sent to the government by the Prefect of the North, on the 19th of October, states—The Belgians occupy Antwerp. All Belgium is now free from the Dutch troops." This statement is probably not far from the truth: but it remains to be seen whether an effort will not yet be made by the king of Belgium, with his Dutch troops, to recover the possessions he has lost; or at least to bring the Belgians to a compromise. On the whole, however, we think there will be no farther resort to military force, either by the king, or by his son, the Prince of Orange. They are men of discernment, and must perceive the folly, in the present state of their country and of Europe, to attempt to govern a people who join upon France, by the law of arms. What arrangement will ultimately be made remains to be seen; but we have no doubt that Belgium is forever separated from Holland, and will have a government of her own—As to the remaining states of Europe, we shall for the present not advert to them particularly. Indeed we know but little more than we have already intimated, at the commencement of this article. There certainly is a revolutionary *influenza* now pervading nearly the whole of Europe. In some places, particularly in Italy and Germany, the symptoms are far more violent and threatening than in others; but it is epidemic, in one degree or another, nearly throughout that continent—Turkey itself is hardly an exception. When the effects become interesting in any place, it will be our business to notice them—For the present this general statement will suffice.

ASIA.

Not a single item of intelligence, worth repeating, has met our observation from this quarter of the world, in the course of the last month.

AFRICA.

Algiers.—Advices from Algiers to the 15th of September, by the way of Gibraltar, state, that General Clausel had arrived to take the command of the army, and that Marshal Bourmont had left Algiers for France, with part of the squadron and some troops, This is contrary to our statement of last month, taken we believe, from a private letter, that Marshal Bourmont had left Algiers in a small mercantile vessel, in a storm, and with scarcely any attendants but his sons, and one of them in a dying state. We could wish the information by the way of Gibraltar might prove correct. Bourmont is a brave and able commander; and we are sure he would be safe in France, let him think as he might, if he would not act against his country. But we have not heard of his arrival in France, as we think we should if the Gibraltar account were correct; and we fear he has decided to follow the fortunes of his foolish master, Charles X. It is stated that about 20,000 troops remain at Algiers, and the advanced posts in its vicinity. All, or nearly all the petty Beys, who were dependents or allies of the Dey of Algiers, have submitted, or are likely soon to submit, to the French authorities. General Clausel is very popular; but the climate of Africa has proved sickly to the French soldiers. The number stated to be in the hospitals is unusually large for an army of 20,000 men.

Liberia.—We find in the African Repository for November, the annunciation of the death of the Rev. Mr. Erskine, a man of colour, of the Presbyterian denomination. His death is represented as a great calamity, and is attributed to an indiscreet exposure, before he was entirely recovered from an attack of the fever of the climate. We extract from the Repository a few facts, without giving the details with which they are connected. The season at Liberia has been uncommonly unhealthy—in other respects the affairs of the colony have suffered no material change—there is an increase of cultivation, and the products of agriculture promise to be greater than heretofore —foreign vessels visit the colony more frequently of late than formerly; there were in the port at one time, five square rigged vessels, three English, one French, and one American—the annual election of municipal officers had taken place, and there was more "warmth of feeling" at the election, than the Vice-agent could have wished —the abominable traffick of the slave trade was carried on with the utmost activity, all along the coast—a Spanish slave trader has opened a slave factory at Grand Cape Mount, only 45 miles from Liberia. Captain Parker saw no less than 900 slaves shipped in three weeks—they were brought from the interior of the country, the distance of several hundred miles—a work-house is much needed "for confining licentious females, and other disorderly and lazy persons." The Board of Managers of the Colonization Society have determined, that "schools, fitted to the state of the colony, shall be forthwith established, under the direction and superintendance of the colonial agent, at Monrovia, Caldwell, and Millsburg; in which reading, writing, and

arithmetic, shall be taught to all the children, and such other branches as circumstances may from time to time render expedient."

AMERICA.

BUENOS AYRES AND MONTE VIDEO.—Advices to the 11th of September from these places state, that returns were coming in, of Members elected to what they call "the General Constitutional Assembly." A permanent Committee of this body met on the 9th Sept., to take under consideration the state of the "circulating medium"—that is, of the paper money—which is fast hastening to the same goal with our old continental currency; or, in other words, it is soon to be good for nothing. We are glad to observe that the civil war in the United Provinces has ceased; although there still seems to be danger that it will be renewed. In every view, their affairs are in a mournfully unsettled, distracted and afflictive state. Those of Monte Video, indeed, are not quite so gloomy as those of Buenos Ayres; nor is money there so much depreciated. But even there, *bad* seems to be growing *worse*. General Riveira, it is said, will be the next President; and notwithstanding all disheartening circumstances, great and splendid rejoicings have taken place at Monte Video, "on account of the swearing in of the new Constitution."

BRAZIL.—On the last day of August and the first of September, there was a dreadful tempest of wind, rain, and thunder, at Rio Janeiro, from which much damage was sustained, both on the water and the land. On the 3d of September, the ordinary session of the General Legislative Assembly was closed, by the following "*Speech from the throne*," of the Emperor Don Pedro:

"*August and Honourable Representatives of the Brazilian nation*:—It becomes my duty to signify to the General Assembly my regret that the time appointed for the close of this session has arrived, without the passage of certain acts which the constitution of the empire demands—which I had recommended, and which the whole nation anticipated from the patriotism of its representatives. It devolves upon me, as first and most interested in the prosperity of Brazil, to apply a prompt and legal remedy to the evils of the country; and considering the urgency and indispensable necessity of certain legislative measures which are pending, and others which the critical circumstances of the nation demand, I have resolved to convoke a general assembly extraordinary, for the consideration of those subjects which, in the speech from the throne, I shall lay before them. This session is closed.

"THE CONSTITUTIONAL EMPEROR AND PERPETUAL DEFENDER OF BRAZIL."

An imperial decree was issued the same day, convoking an assembly extraordinary, to commence its sessions on the 8th of September, and continue them till the last of October, "in order to consult the welfare of the state." Thus it appears, that the Emperor Don Pedro I. is trying pretty much the same experiment as was tried by Charles X. Time will show whether the result will not be the same.

COLOMBIA.—We so entirely misapprehended the state of facts last month, from the obscure accounts then before us, as to represent the troops opposed to those of Bolivar as successful, in a battle fought in the neighbourhood of Bogota, on the twenty-seventh of August. We now find, that at that time a military corps called the Callao Battalion, or regiment, advanced on Bogota, to establish the authority of Bolivar. It was opposed in the neighbourhood of the city by the government troops, under the direction of the president Mosquera. A bloody action ensued; the government troops were defeated, and Mosquera and the citizens of Bogota capitulated to the conquerors, on the 4th of September. The articles of capitulation were mild and favourable to the vanquished. Mosquera retired from the government, which was placed *ad interim* in the hands of a military chief, of the name of RAFAEL URDANETA, who had despatched commissioners to Bolivar at Carthagena, to receive his orders and to invite him to Bogota, that he may there put himself at the head of the government. Bolivar has issued his proclamation, in which, with great professions of patriotism and apparent regard to the welfare of Colombia, he assumes the supreme authority. Venezuela, it is to be understood, is as yet separated from, and opposed to, the measures adopted by the late congress at Bogota. We think it probable, that there will be a conflict between Paez, who is supreme in Venezuela, and Bolivar; but it may be otherwise, as Paez is the creature, and has heretofore been the devoted friend and partizan of Bolivar. A civil war, however, appears inevitable. As it would seem that these states are not yet ripe for a free government, and are bent on having masters, we do not know but Bolivar will make as good an one for Colombia, as any the people can find; but he has certainly acted in a manner that must for ever destroy, in our minds at least, all confidence in his integrity and his most solemn declarations.

Mexico.—Of this great republick the existing president, or supreme political head, is ——— Bustamente. He came into power by forcibly excluding Guerrero from the office which he now fills. But the partisans of Guerrero are numerous, and in arms to support his claims to the government. In the state of Valladolid he has strongly established his authority, which is supported by a disciplined military force of 2000 men. The last accounts give the details of military operations between these contending chiefs; and it would seem as if the ultimate success of Guerrero was not improbable. A private letter from a gentleman of, it is said, great credit, contains the following remarks—"The present administration of Mexico appears to be now beginning to reap the fruits of their oppressive system of policy. They have maintained their authority thus far by the same strong military band with which they first established it, and will have themselves to blame if they are soon displaced by similar means. We have more than once expressed our regret that the revolutions of Mexico should be all military; but the liberal and patriotic Mexicans naturally inquire, how is an armed oppressor to be resisted otherwise than by arms? The people of Mexico, we see more and more reason to believe, are opposed to their present rulers; and for the very good reason, that their rulers are their enemies. If a better administration should be substituted for that of Bustamente, we hope to see it cherishing the national interests, that it may prosper with the country, instead of supporting regiments, as the present has done, that it may exist in spite of it"—How lamentable is the state of all the countries in the southern part of our continent, of which we have now taken a survey! And what is the cause of all? The advocates of despotism will answer—It is all the fruit of rebellion against lawful authority, and a mad contest for liberty. No, say we—It is all the effect of long habits of tyranny, oppression, ignorance and superstition, with the vices which they naturally and invariably engender. It were truly desirable that an escape from these could have been made, without an experience of these deplorable evils. But it was impossible; and bad as is the present state of these countries, it is not *so* bad as an interminable state of degradation and wretchedness: for out of the present darkness light will at last arise—order out of confusion and good out of evil.

United States.—A commercial treaty between the Sublime Porte and the United States has been negotiated at Constantinople by Mr. Charles Rhind, who has recently arrived at New York, bringing with him the treaty, which is said to be very advantageous to our country.

The month for which our present number is issued, closes a year which has been one of great mercy to our favoured land. We have indeed deeply sympathized with our fellow citizens of New Orleans, while smarting under our country's scourge, the yellow fever. But with this exception, we have escaped the scourge; and general health has prevailed throughout our extended Union. In some places a partial drought has been experienced, but we question whether the products of the earth, taking our country at large, have ever been more abundant, in any one year, than in that which we are closing. Peace and quiet have also reigned in all our bounds—unless quiet may be said to have risen into exultation, at the news of the revolution in France—a revolution which agitates many other nations, not with joy, but with apprehension and dread. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Our Congress is convening while we are writing this; and we shall be permitted earnestly to exhort our fellow Christians to be much in prayer, that He who turns the hearts of men as the rivers of water are turned, may dispose our rulers to "do justly, to love mercy, and to walk humbly with God"—to repeal the unrighteous and oppressive Indian enactment of the last session, and the wicked law which has so long patronized the desecration of the holy Sabbath. And with our prayers to God, let petitions to our national legislature be addressed *numerously;* and let them be very plainly, and earnestly, but respectfully penned: for verily it is a critical time for our nation. The Almighty Avenger of the oppressed and helpless, against whom neither nations nor individuals have ever hardened themselves and prospered, must be propitiated, or calamities of the most awful character, we seriously believe, are at the door.

TO SUBSCRIBERS.

We wish our subscribers to know, that if any numbers of our work do not reach them, we are ready to make up the deficiency, when informed of it, without additional charge to them. We have sustained a heavy loss in this way by some, to us unaccountable, occurrences in the Post Office; but we are willing to bear the loss, rather than that our subscribers should suffer it—If numbers are lost after they are received, we will replace them, at twenty-five cents for each number.

We have great reason to be satisfied with the punctuality with which the most of our subscribers make their payments. There are a few, however, who are in arrears for several years in succession; from whom we should be glad to receive remittances by mail, at our risk, in any Bank paper that is equal to specie in the places from which remittances may be made—the paper of the United States Bank is most desirable.

We have been disappointed and pained to find, that notwithstanding the notice on every number of the Christian Advocate, an expectation has been indulged, in a few instances, that we would receive less than three dollars, when payments have not been made in advance. This is really impracticable, without such a loss to us as we could not long sustain. The proper price of our work is three dollars per annum; and the abatement of fifty cents is made, to encourage payments in advance. We have added half a sheet to our Miscellany, without any additional charge; and by doing so, have provided for a saving of fifty cents (if they choose to avail themselves of it) to those who take the Missionary Reporter and Education Register. We are still willing to receive five dollars for two years, although remitted after the June number of the first year, as payment for the current year and in advance for the next following. Farther than this we cannot go. No one acquainted with the nature and typographical execution of our work, will, we think, say that it is overcharged.

In closing the eighth volume of the Christian Advocate, we return our sincere thanks to the attached patrons of this Miscellany. Since its commencement, periodicals, almost without number, have sprung up in every part of our country—each one earnestly soliciting patronage. Of this we do not complain. But if others are zealous in obtaining subscribers for their favourite publications, and our friends remain indifferent or inactive, we would remind them that the Christian Advocate cannot long continue—Merit, if we possess it, will not, as all experience shows, prove an adequate counterbalance to *importunity*. We say not this because we are actually sinking.—This is not the fact. But deaths, and a variety of casualties, diminish annually and considerably, the subscribers to every periodical; and if additions do not make up losses, it must soon go down. We therefore respectfully ask our friends to aid us, in preserving and extending the circulation of a work, devoted to the maintenance of the doctrines, institutions, and interests of the Presbyterian church—to aid us, by such endeavours to increase our subscription list, as they can employ without much inconvenience to themselves.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

DECEMBER 1, 1830.

BOARD OF MISSIONS.

Agreeably to some suggestions which we made a number of months since, we shall omit in the present number, our usual selections for the Monthly Concert, and give in their room a brief statement of the doings of the Board of Missions during the last six months—This statement is particularly designed for our congregational auxiliaries and it is earnestly requested of all pastors of churches, interested in the prosperity of the Board, that they will read it to their congregations, on the Sabbath immediately preceding the 25th day of December, the period recommended by the Board to their auxiliaries for making their annual collections.

We would also suggest to Pastors the propriety of their preaching at the same time, on the subject of Domestic Missions, and reading to their people select portions of the last Annual Report of the Board.

INCREASE OF MISSIONARIES, AND STATIONS SUPPLIED.

The whole number of Missionaries reported by the Board to the Assembly in May last, was 198—since that time about *fifty* new appointments have been made and accepted—and the whole number actually engaged in the service of the Board at the present time, is about *two hundred.* Nearly all of these are now engaged as permanent Missionaries, and most of them are connected with one or more congregations, as regular pastors or stated supplies. Of the fifty new Missionaries, commissioned within the last six months, more than one half were young men who had recently been licensed to preach the gospel, and many of them had just graduated at the Theological Seminary in Princeton—and these new Missionaries have been distributed through 15 or 16 different states of the Union. The number of destitute districts, and of feeble congregations regularly supplied by these 200 Missionaries, is at this time, more than 300.

AMOUNT OF COMPENSATION ALLOWED.

No outfits are ever allowed by this Board to any of its Missionaries, nor has the Board become responsible in a single instance to a Missionary for more than $200 for a year's service. In six or seven instances only have they found it necessary to appropriate this amount, and in these the circumstances of the congregations were such, that the Missionaries could not otherwise have been sustained—while more than 180 Missionaries are sustained in about 20 different States, at an expense to the Board of $100 or less a year. Out of the large number of young men from Princeton, who have recently been commissioned to labor in ten or eleven different States, not a single individual has received a pledge from this Board of more than $100 for a year's missionary service, and by our past experience of the benefits resulting from this rigid system of economy, and the success which has attended it, we are encouraged to believe that the time will soon arrive, when no feeble congregation will ask or receive a larger amount of Missionary aid than from $50 to $100 a year. Such is the economy already practised by the Board in all its appropriations, that the average expense of each years' ministerial service including all the expenses of the office, and of special agencies, will be hereafter only about $100, and we can now say with confidence to all

the friends and patrons of the Board that they are fully prepared to sustain on Missionary ground, one minister at least for every $100 which shall be contributed to their funds.

CO-OPERATION OF SESSIONS, PRESBYTERIES, AND SYNODS.

Although only two years and a half have elapsed, since the re-organization of the Board, and although very few special agents have been employed to visit the churches, yet they have succeeded in establishing about 400 Sessional auxiliaries on the 50 cent plan and nearly one half of all the Synods and Presbyteries in our connexion have given the most encouraging pledges of cordial support and co-operation. In a number of the Presbyteries arrangements have been made for carrying forward the plans of the Board, by voluntary agencies, which are to be executed without any expenditure of Missionary funds. In many of the Presbyteries also, Cor. Ex. Committees have been established, on the plan recommended by the Board, and by the existence and efforts of such committees, missionary operations have been greatly facilitated, and very considerable expenditures, which would otherwise have been indispensable, have been avoided. New and energetic measures have recently been adopted by the Board for increasing the number of its Auxiliaries, and also the number of Cor. Ex. Committees of Presbyteries —and the hope is indulged, that their exertions to effect these desirable objects will be cheerfully seconded by the Elders and Pastors of the churches.

FRUITS OF MISSIONARY LABORS.

The Missionaries of the Board generally have been received with great kindness and cordiality, by the people to whom they have been sent, and with very few exceptions, their ministerial and pastoral labors have been attended with visible and encouraging success. Upwards of 300 congregations have been statedly supplied with the preaching of the Gospel—and in most of the congregations, Bible, Missionary, Tract, Education, and Temperance Societies have been organized & cherished, & are still in successful operation—many destitute families have been furnished with copies of the sacred Scriptures, and hundreds of thousands of pages of religious Tracts have been put into circulation. It is believed, that no less than 150 Bible classes, and from 300 to 400 Sabbath schools, are, at the present time, under the immediate direction, or general supervision of the Missionaries of this Board—and from 10 to 20,000 children and youth of our own country are thus furnished with the means of an early and religious education.

Within the last six months more than *twenty* of the Congregations served by the missionaries of the Board, have been visited with the special and reviving influences of the Holy Spirit, and *several hundred* souls have been hopefully converted to God—and been added to the visible church of Christ —and in some of these favored congregations the work of the Lord is steadily progressing.

The facts above specified are deemed abundantly sufficient to show, that the efforts of the Board and of their Missionaries have been graciously owned and sanctioned by the Great Head of the Church, and that a great amount of good has already been accomplished.

NECESSITY AND MEANS OF REPLENISHING THE TREASURY.

The fact is already before the churches that the Treasury of this Board has been considerably overdrawn, and that it is extremely desirable that it be speedily replenished. Although their present necessities are great, the Board rejoice in the assurance, that the churches whose servants they are, and the auxiliaries and annual subscribers, on whom they chiefly depend for their pecuniary resources, are furnished richly with the means which are required for the support and encouragement of their operations—and they

cannot entertain a doubt that their present wants will speedily be supplied. Only let the annual subscriptions of auxiliaries, and of individuals, be promptly collected and remitted to the Treasurer of the Board, and let contributions be made in those churches where no auxiliaries have hitherto been organized, and in a very few weeks, at most, we shall have the satisfaction of announcing that the Missionary Treasury is no longer empty.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Synod of Philadelphia.

The Committee on the subject of the missionary operations of the General Assembly, presented the following report which was adopted, viz.

The Synod having heard a gratifying report from the Board of Missions through their Corresponding Secretary and General Agent on the subject of the wide extension of the demands for their benevolent efforts, and of their success in obtaining suitable labourers to supply the waste places of the Lord's vineyard; feel themselves loudly called upon to use every means in their power to strengthen their hands, by furnishing them funds for meeting the demands of their benevolent exertions.

1. Resolved, That to effect this object, it be earnestly recommended to the Presbyteries under the care of this Synod, to appoint Corresponding committees in conformity with the plan recommended by the Board of Missions.

2. Resolved, That the Synod highly approve of the prudence and economy of the Board in the application of their funds to the execution of missionary purposes.

3. Resolved. That it be earnestly recommended to all the Sessions and Congregations under the care of this Synod to form Auxiliaries to the Board on the fifty-cent plan.

4. Resolved, That *The Missionary Reporter and Education Register*, be recommended to all our churches.

5. Resolved, That Messrs. Hoff and Engles, in the Presbytery of Philadelphia;—Messrs. Breckenridge, Nevins and Musgrave, in the Presbytery of Baltimore;—Messrs. Harrison, Post, and Walton in the Presbytery of the District of Columbia;—Dr. Dickey and Mr. Barr, in the Presbytery of New Castle;—Messrs. McK. Williamson and Kennedy in the Presbytery of Carlisle; Messrs. Smith, Painter and Barber, in the Presbytery of Northumberland;—Messrs. Coulter, Woods and Linn, in the Presbytery of Huntingdon;—and Messrs. Laird, Campbell, and Michelmore, in the Presbytery of Lewes, be and they hereby are appointod agents for the ensuing year, in the bounds of their respective presbyteries, to visit the different congregations belonging to these Presbyteries, in such manner as they shall judge for edification, and bring the subject of domestic missions, and particularly the great importance of supporting the Board of Missions in their operations before their view.

6. Resolved, That in case of the failure of any of the above agents to perform the service above committed to them, the Presbytery to which they belong are directed to appoint a substitute or substitutes.

7. Resolved, That it be, and it hereby is given in charge of the different Presbyteries to supply the pulpits of the agents, in their bounds as often as they are absent on the business of their agencies on the sabbath.

Presbytery of Genesee, N. Y.

Extracts frem the minutes of the Presbytery of Genesee at their stated meeting in Bethany, September, 1830.

Resolved, that the Rev. Messrs. Eli S. Hunter, Gilbert Crawford, Russell Whiting, and Julius Steel be a Committee of Missions, to correspond both with the General Assembly's Board of Missions, and the A. H. M. Society for the present year, and that they report to Presbytery at each stated meeeiing.

In view of the wants of the destitute within our bounds,

Resolved, that increased efforts to augment the funds of the Assembly's board of missions, and the funds of the A. H. M. Society, (according as our several preferences shall chance to be) is an obligation resting upon us as a Presbytery and upon the Churches under our care.

A true cepy from the miuntes.
Attest. Eli S. Hunter,
Stated Clerk.

Presbytery of Susquehanna (Pa.)

At the last stated meeting of this Presbytery, several important and spirited resolu

tions were adopted, in reference to the Monthly Concert for Prayer, Sabbath Schools, the circulation of the Confession of Faith & Domestic Missions. The following is the plan of Missionary operations adopted by the Presbytery.

1.—*Resolved*, That the Susquehanna Presbytery be, and it hereby is formed into a Missionary society anxiliary to the Board of Missions of the General Assembly.

2.—*Resolved*, That all the Churches under the care of the Presbytery be requested to form themselves into Missionary Associations on the fifty cent plan; and to forward their collections to Presbytery at each Spring meeting, to be transmitted by the Commissioners to the Assembly to the parent Board.

3.—*Resolved*, That the Rev. *Ebenezer Kingsbury, Daniel Deruelle, Nicholas Murray*; and Elders *William Jessup, and Parley Coburn*, be a Corresponding Executive Committee on Missions with the followiug powers.

To receive, generally, applications for aid from feeble congregations which have pastors or stated supplies; and to recommend the same to the Executive Committee of the Board of Missions.

To devise and execute plans for raising funds in the several congregations, which funds shall be reported to the Treasurer of the Assembly's Board, and held subject to the order of said Board.

To select and recommend to the Ex. Com. of the Board of Missions, Missionary fields, and Missionary laborers, and also to locate such Missionaries as may be sent to them by the Board for specific instruction.

To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation which they shall recommend to the attention of the Board.

4.—*Resolved*, That it be recommended to each Church enjoying the labors of a Pastor or stated supply to grant their Minister the privilege of spending at least two Sabbaths during the year, in Missionary labors among the destitute.

By Order of Presbytery,
D. DERUELLE, *Stated Clerk.*

Presbytery of Hartford, O.

We have recently been furnished with the followlng resolutions which were adopted by this Presbytery, in session at Middle Sandy, Oct. 6, 1830.

"On motion resolved, that this Presbytery become auxiliary to the Board of Missions of the General Assembly on the plan proposed by said Board—and that the Rev. Messrs. Vallandigham and Reed, with Mr. David Hanna, elder, be appointed a Committee on Missions for the ensuing year.

Resolved that the stated Clerk be directed to forward to the Corresponding Secretary of the Board of Mission of the General Assembly a copy of the above resolution."

ROBERT DILWORTH *Stated Clerk.*

Presbytery of Steubenville O.

"Mount Pleasant Oct. 6, 1830.

Sessions of Pres. of Steubenville,

"Resolved, unanimously, That we view the transaction of Missionary business to be especially the duty of the Church, in her distinctive character. That we consider the present organization of the Board of Missions of the General Assembly, as most consistent with the order, which should be taken in this matter, and hope that that institution will continue and prosper. That it is most proper, that this Presbytery be an auxiliary to that Board," &c. &c.

A true extract.
CHARLES C. BEATTY, *Stated Clerk.*

Presbyteries of Richland and Lancaster, Ohio.

Resolutions of a very encouraging and decisive character were adopted by these Presbyteries, at their last stated meetings, in favour of the Board of Missions of the General Assembly.

Synod of N. C. and Presbytery of Orange, N. C.

The following is an extract from a letter of the Rev. J. Witherspoon, to the Corresponding Secretary, dated Hillsborough, Oct. 28th, 1830.

'I returned last week from the Sessions of our Presbytery and Synod.—We had formerly a Missionary Society in our State, under the direction of Synod. At our late meeting this was dissolved, and each Presbytery was left to conduct its own operations. Our Presbytery (Orange,) then met and declared itself Auxiliary to the General Assembly's Board of Missions, and appointed the following Ex. Committee, viz. Rev. W. M'Pheeters, D. D. S. L. Graham, Nehemiah Harding, A. Wilson, J. Witherspoon and A. Venable, H. Reed, elders.

Presbytery of Concord, N. C.

A Noble Resolution.

The Presbytery of Concord, at its stated meeting last Spring, declared itself auxiliary to the Board of Missions, and appointed a Corresponding Ex. Com. agreeably to the plan recommended by the Board. From the Cor. Secretary of the Committee, we have just received an interesting communication, dated Charlotte, N. C. Nov. 5th 1830, from which we make the following extracts—

"It now becomes my duty to inform you that at our late meeting of Presbytery, the following resolution was adopted,

"Resolved, that the Committee will endeavour, in reliance on divine aid, by our next stated sessions of Presbytery, to *raise the sum of one thousand dollars* in co-operation with the Board of Missions of the General Assembly, and that all the members of Presbytery be, and hereby are, earnestly requested to co-operate and assist in this plan.

"The above resolution was reported to Presbytery, and unanimously and cordially approved of—

"I am also instructed to ask you to send us on immediately if you can, two Missionaries at least.

"We need efficient and practical men, who are willing to endure hardness as good soldiers of the cross, and who are neither afraid nor ashamed to become all things to all men, that they may win souls to Christ, even from the highways and hedges.

Buncombe, Rutherford, Haywood, Macon, Wilkes, Ashe, Anson and Montgomery, within our bounds are all counties, needing much Missionary labor, either in the whole or parts of them. We have no men to spare—We hope you may be able to send us at least two.

May the Lord crown the efforts of your Board with abundant success.

Yours truly,

R. H. Morrison, Cor. Sec.

Presbytery of Bedford, N. Y.

At a late meeting of the Presbytery of Bedford, the following resolutions were unanimously adopted, viz.

1. That this Presbytery constitute itself a Missionary Society, auxiliary to the Board of Missions of the General Assembly.

2. That the officers of the Society be a President, Secretary and Treasurer; and that the Moderator of the Presbytery chosen in the Spring be the President of the Society for one year, and that the Secretary and Treasurer be chosen by ballot to serve during the pleasure of the Society.

3. That as the Board of Missions of the General Assembly have recommended to the members of the church to pay each fifty cents annually, to assist in evangelizing the world; and as this sum is so small, as to be burdensome to few or none, that therefore the ministers of the several congregations belonging to this Presbytery endeavor to obtain half a dollar of each member of the church for this purpose, together with such donations and contributions from others as they can procure, and pay the same into the hands of the Treasurer.

4. That the Society make out at the stated meeting of the Presbytery in the Spring an annual report of their proceedings, which together with the money on hand shall be forwarded to the Board of Missions of the General Assembly."

A true extract from the minutes of the Presbytery.

Jacob Green, Stated Clerk.

Bedford, Nov. 18, 1830.

Female Missionary Society of the Congregation of Bedford N. Y.

The above named Society, belonging to the congregation of the Rev. *Jacob Green* became Auxilary to the Board of Missions about three years and a half since, but we regret to find, that it has not hitherto been published in the list of our auxiliaries. The omission has been unintentional, and we now take great pleasure in recognising this interesting and efficient Auxiliary; and also in stating, that more than $200 have been paid into our Treasury, by this Society since its connexion with the Board.

We cannot refrain from saying, here is an *example of continued liberality*, worthy of imitation. Let all the daughters of Zion do likewise, and means will be abundant.

REPORTS OF MISSIONARIES.

Indiana.

In the month of May last, the Rev. John R. Moreland, pastor of the church in Indianapolis, was appointed by this Board to spend three months in the course of the

present year, in Missionary labours, in the counties of Marion and Johnson. Two months services have been performed and much good has been accomplished. From Mr. Moreland's second report, dated September 13th, 1830, we have selected the following extracts, which we deem particularly interesting and worthy of the serious consideration of all who are engaged in building up the waste places. Our own views accord fully with those of our Missionary, respecting the necessity, and importance of itinerant, or circuit preaching—and we do most earnestly desire that *very many of the pastors* of our large churches may soon be engaged in such labours, for two or three months in the year, among the feeble churches and destitute districts of country with which they may be surrounded.

The way prepared for organising a new Church.

"Yesterday I attended an appointment previously made; for the purpose of forming, not a church, but to use a Methodist phrase, a class. Ten persons presented themselves as members of the Presbyterian church; and three I received on examination, thus constituting an association of persons for religious purposes consisting of thirteen, and I trust they are the children of God. In this neighbourhood I preached frequently last fall, a number were awakened; and because they had no prospect of a Presbyterian church being formed in the neighbourhood, about twenty joined the Methodist church.

Necessity of itinerant or circuit preaching.

"The people of this county can never be supplied with preaching only on the plan of forming circuits. If we would increase our church we must go to the people; we must go and search them out. The people have not the disposition, nor have they the means, if they had the desire of going any distance to meeting —you must go to every settlement, to every family in the whole world. It is desirable both to the preacher and people to have preaching all the time in the same place; but on this plan the command of Jesus Christ, "go into all the world and preach the gospel to every creature," can never be obeyed. The plan of itinerating practised by Paul, and by a greater than Paul, and which has been carried on so successfully by the Methodists, is the only one that will carry the gospel to the ends of the earth. I have acted somewhat onthe plan of a circuit rider for fifteen years, during which time I have travelled through much of Tenessee, Alabama, Illinois, and nearly the whole of Kentucky and Indiana, and can say, to the honor of the Methodist society, I have hardly ever entered a neighbourhood however poor and remote, but had been visited by some circuit rider. And how are they able to do this; is it because they have more zeal, a greater desire for the salvation of men. No verily it is not; but it is because their society supports them in this laborious work. Their system is powerfully efficient. This can only be accounted for because it is the plan of God. The primitive church had her evangelists; and I rejoice that this long neglected institution is now revived in the missionaries of our church—let the Presbyteries, let the Synods, let the General Assembly support the present plan of Missions, and there is no doubt of its being equally, if not more successful than any other system ever put in operation. In my opinion there is no other way to sustain the ministers of the gospel on this field. If they are left to support themselves in the present situation of the country, not one in ten could remain on this ground. Bear them up a few years longer and then we will aid in sending the good news still further west. They must be supported or your Sabbath schools, Bible societies, Tract societies, Temperance societies, and every other moral and religious institution will languish, *will die*. The whole amount of money now in the Lord's treasury has flowed from a few benevolent hands, out of 200,000 communicants not more than two thousand probably have given one dollar to this cause—we will do what we can to support ourselves but the plain truth is, we cannot live unless we are assisted.

"From Mr. J. S Thomson, dated Crawfordsville, Aug. 23d, 1830."

A new church organized in Portland.

A short time after I wrote you last, I organized a church in the village of Portland consisting of 27 members. In this place I preach one fourth of the time as formerly. The state of religion in this place I do not consider as flattering as it was some months ago. Universalist principles and other infidel sentiments have very considerable influence here and in other places thro'-out the county. Notwithstanding all the efforts that have been made to support the cause of Christianity it is to be lamented that infidelity is increasing

and becoming bolder and more systematic.

In the Coal Creek Church the cause appears to be gradually gaining ground. We had a communion in that Church two weeks ago at which time we received 9 members to the communion of the Church 6 of these on examination, 2 of them were baptized, making 11 that have been added since my last communion. One of those received on that occasion was an old man. He had long been a regular moral man and some fears were entertained that he would rest satisfied with that. I visited him a short time before the communion, for the purpose of discharging my own conscience, by conversing with him on the subject of his soul's salvation. I found both him and his wife willing to converse on the subject. He appeared to enter into the subject in earnest. The result was, that both he and his wife came forward and gave satisfactory evidence that they had found favour in the sight of God. He communed with the people of God on the Sabbath day. But this was to be the last as well as the first communion that he was to celebrate with the friends of Christ on earth. The same week he was taken ill, and on the next Sabbath his spirit fled as we trust to drink wine new in the kingdom of God. O, how faithful should the ambassadors of Christ be to preach in season and out of season.

From Mr. J. Thomson, Aug. 23.

We have had a communion also in Providence, the little congregation where I preach one fourth of the time. That little church considerably more than doubled itself on that occasion, receiving an addition of 17 members; but 3 of them however were on examination. Two of these heads of different families, who had their children baptized, 7 in number.

From Mr. T.E. Hughes, dated, Dunlapsville, Union Co. Ia. August 3d, 1830.

Although there has been no special outpouring of the Holy Spirit at Dunlapsville, nevertheless many things have occurred for which we have reason to be thankful and which demonstrate that the Lord is not very far from us. A very great change has taken place in the moral aspect of this people, their attention has been much excited, and the number of regular attendants upon the means of grace has increased by nearly one half, all are exceedingly orderly and attentive, and a number feeling.

This people begin to see and feel their need of the stated means of grace, and although they are as yet but few and feeble, they are making animated exertions to secure the preached Gospel of Christ among them. They are now repairing the house of worship; have obtained a small piece of land and are about building a house upon it for the special use of their ministers; in addition to this they have made out a regular call and presented it to Presbytery for one half of my labours.

The Bible, Tract and Sunday School societies are in a flourishing state and exerting considerable influence over the morals of the people; with regard to intemperance although no considerable efforts have as yet been made, yet many see and feel its ruining consequences, and a number have adopted the principle of entire abstinance.

NEW YORK.

From the Rev. J. Myers, dated Brockport Sept. 1st, 1830.

Since my last report (in March) only ten members have been added to our little church: and of these only *two* were on examination, the other eight on certificate. Three have been dismissed on certificate making our present number 57.

A church finished and dedicated.

In the good Providence of God, the Church edifice which my congregation commenced about a year ago, was completed in June last, and we were permitted to occupy and dedicate it to the service of the triune Jehovah. It is a neat, well finished building, and the special blessing of God seems to have attended and crowned the efforts of my young and feeble congregation in this laudable enterprise. It is a beautiful monument of what a comparatively weak people can do if they have a mind to the work. Since we have occupied the Church our congregation is gradually increasing; and I doubt not will soon be as large as the majority of our congregations in this country, and after their church is paid for, they will be able to support the Gospel without foreign aid. I trust they will not need, nor ask for aid from the Board, but one year longer.

PENNSYLVANIA.

From Mr. J. C. Watson, dated Lower Mt. Bethel, Pa. Oct. 14th, 1830.

Sabbath School and Bible Class.

The Sabbath School connected with

my charge, is large and flourishing. The teachers are faithful, and the scholars are attentive and diligent. I have made it a point to examine them publicly, every month on the shorter catechism. We have also obtained a valuable library for our school which does excite the interest of the children in no small degree.

My Bible Class has been to me one of my most interesting charges. While I have been benefitted myself in making preparation to meet my class; others also who rarely before opened the Sacred Volume have acquired (at least) a taste for the perusal of divine truth.

Temperance.

In the cause of temperance I have not been inactive. When I came here I found the people without information, as to the great evil of intemperate drinking; and my earnest wish was to arrest the progress of that vice here as effectually as possible. For this purpose, I procured (at my own expense) tracts which treated on the subject. And by scattering these silent messengers among the people, I believe I have done more, than if I had attempted to *drive* the people into the measure. So far as my tracts have been circulated, they have produced the desired effect. And we apprehend little or no opposition, from the mass of the people, in our attempt to form a society.

VIRGINIA.

From Mr. W.G. Campbell, dated, Lewisburg, Va. Oct. 11th, 1830.

I have been able to establish a Sabbath School in this place, I think, with encouraging prospects—the first day more than 30 scholars met; a man of middle age, sensible of his ignorance, came forward and asked permission to take his seat among the children, to study the w ordof life;several grown persons have become scholars, and appear anxious to learn—would it not be well for all who are engaged in establishing Sabbath Schools to hold out the idea that these institutions are not intended exclusively for children, but for all who have need of instruction? A group of coloured persons also had assembled hoping that they would be admitted into the school, and appeared much pleased when I told them that provision would be made for their instruction; the condition of these poor ignorant creatures in this country must excite the sympathies of every heart that can feel.

I here met with an aged female who had long been a professor of religion but had been almost entirely deprived of the means of grace—though ignorant she appeared to have some correct views of divine truth—amidst much darkness an occasional ray of hope that she was a child of God would enter her soul—I conversed much with her about the state of her soul, also read to her the tract entitled "Questions and Counsel," and preached at her house in the evening—she appeared very much revived and comforted by the truths of the Gospel.

In all this region of country within the bounds of the Lexington Presbytery, west of the Allegheny, embracing 14 counties, there are but two settled Presbyterian ministers and two or three Missionaries occasionally employed—these counties contain probably 60,000 inhabitants; and it is certain that the missionary plan is the only one that will ever effectually remedy their condition—the people are generally settled in vallies between high and rugged mountains; and these settlements are mostly remote from each other; so that congregations that will be able to support their ministers *themselves* will not probably be formed.

OHIO.

Extracts from the Journal of a Missionary in Ohio, July 15, 1830.

A "New Light" preacher lately made a speech in public, the substance of which is as follows; "Males to the age of 21, and females to the age of 18, are as pure as the angels of Heaven."

Another one, while preaching in this village a few days ago, said, "A man ought to be *ashamed* to pretend to teach that Jesus Christ is God."

6th, Sept. At night attended the Monthly Concert in ————. But few out; (the evening being wet) perhaps five or six *praying* people, and as many of the world. But blessed be the Lord, a good and pleasant meeting does not depend upon *numbers;* but upon the favour of the *Holy One* bestowed on souls truly engaged in his service. I thought it was good to be there. I believe that if the Lord Jesus ever meets his people, he does in the *Monthly Concert of Prayer.* For years past, I have observed they have been among the most pleasant meetings. Surely, the Lord will be present, *when his church are on their knees!*

16th, I hear that Mr. ——— is to preach this evening. He is one of those men who disapprove of "Creeds and Confessions," and yet *have* a Creed, and *will not own it!* He denies the Lord Jesus Christ; my conscience says I must not go to hear him.

Poor man! Will not the Lord Jesus *deny him?*

26th, Preached once this day at Buck Creek Church (Champaine county) One of Brother Merril's congregations. Find the state of things quite encouraging. Numbers are under conviction; and some rejoicing in hope. In the morning visited the Sabbath School. At night, attended a prayer meeting which was well attended by the people. At this meeting, 15 or 16 came out to the anxious seats, deeply concerned.

ILLINOIS.

From Mr. Isaac Bennet, dated Carmi, Oct. 25th, 1830.

The work of the Lord advancing.

"Since my last, I have spent much of my time in riding with brother Spilman, attending the sacrament of the Lord's Supper through the numerous churches scattered abroad in his field and my own. And with a heart glowing with gratitude to Him, who, on the eve of his dreadful sufferings, instituted this ordinance as a token of redeeming love to his disciples, I would now record it to the glory of his grace, that he has condescended to smile upon his own ordinance with his reviving presence. An ordinance which it seems that Jesus has always delighted in a peculiar manner to own and bless, to both saints and sinner, who are thus pointed to Calvary.

Several of these infant churches have evidently been blessed with a sweet refreshing from his gracious presence. At least some mercy drops have fallen, many of the saints have been revived, not a few thoughtless sinners have been awakened, and a goodly number have, as we hope, found the Saviour precious to their souls. And oh! that the Lord would yet increase it to a gracious, copicous shower. But as this work seems yet to be only in its incipient stage, and as I have only a little leisure to write, I forbear, having only briefly noticed it, that it might call forth the prayers of your committee and excite their gratitude to God. During these sacramental occasions a number have been gathered into the church, both in brother Spilman's field and in my own; as it respects the former field I am not prepared to state particulars, but in the latter, twenty or upwards have united themselves to the people of God; about twenty-five more have been hopefully "born again," who have not yet been received into the church, some of them being in much darkness previously to the communion, but most of them are new cases, who have subsequently obtained a hope in Christ, and a considerable more are still inquiring what they must do to be saved."

Thus in the midst of the many discouragements, which we have met to damp our spirits, the Lord has given us much reason for heart-felt gratitude, and in the midst of all our unworthiness, which calls for our deepest sorrow, he has not left us without cause to mingle it with joy.

The following is the sum of my labours since my last. Travelled 1152 miles—preached 77 times—attended with brother S. four sacramental meetings, accompanied him also to the Hickapoo, where he organized a church of about twenty members; twice catechised the young people of three churches; made forty family visits, and introduced about 21,000 (making together with a former supply 39,000) pages of tracts, which have been scattered through every part of my range, having been received through different mediums, but mostly through that of tract societies which I have formed and then acted as their agent.

PENNSYLVANIA.

From the Rev. John L. Grant, dated Philadelphia, Nov. 11th, 1830.

Since my last communication to the Board, the state of things among us, has continued to wear a pleasing aspect. Our congregation increases and there is still more than ordinary seriousness apparent among the people—since my report in February we have had three sacramental seasons, in which there were forty-six added to our communion, thirty-four of whom were on examination. The members of our church (with but few exceptions) are actively engaged in some one or more of the benevolent operations of the day, and so far as we can ascertain, are adoring the doctrine of God our Saviour; we have found it necessary however, in two instances, to exercise discipline, one of these cases was for the sin of *Intemperance.* Our Sabbath Schools are well attended, and the teachers manifest a growing interest in their employment. In connection

with our Sabbath Schools there are two infant Sabbath day schools, which are well sustained, as also a Female Bible Class, designed for the older scholars and youth more advanced, in this class there exists at the present, some unusualattentionto the subject of personal religion, which has greatly animated the teachers, and led them to assemble their class during the week for special prayer and conversation. No small portion of the city, which is supplied monthly with Tracts, is furnished with distributors from our little band, so you see the people have a mind to work, although their means are limited. Our building, which, from pecuniary embarrassments has long remained unfinished, has at length been completed; last Sabbath we for the first time occupied the main part of our house. Dr. Alexander preached the opening sermon, and I need not assure you, that it was to us, a day of peculiar interest—our prospects are now brightening. The revenue arising from our pews, we hope will soon enable us wholly to support the Gospel, and in our turn to render aid to other feeble congregations.and thus show that we have not forgotten your friendly aid extended to us, by which we still exist as a church.

AGENCY OF THE REV. L. F. LEAKE.

From the Rev. L. F. Leake, who has just entered upon an agency for the Board, in the Presbytery of Lexington, Va. we have received a report, dated Staunton, Va. Nov. 19th, 1830, informing us of the formation of the following auxiliaries, viz.

Cook's Creek and Harrisonburg congregation, 17 annual snbscribers, sum subscribed $15 50
Donation, 50
Mossy Creek congregation, 52 annual subscribers—sum subscribed $29 50
Donations, Thomas Bell, 1 00
do cash 62½
For Missionary Reporter, 2 subscriptions, $1 00
Cash received from annual subscribers $15 00
Union in Augusta congregation, 17 annual subscribers—sum subscribed $9 50
Donations, cash 37½
For Missionary Reporter, 1 subscription 50
Cash received from annual subscribers 5 50

TEMPERANCE SOCIETIES.

The cause of Temperance appears to be steadily advancing, in almost every section of the country, where our missionaries are laboring. In most of their congregations societies have already been established, many of which are large and flourishing, and the influence exerted by them is beginning to be deeply felt by distillers and retailers of ardent spirits. The following extracts from recent reports of our Missionaries, will serve to illustrate the invaluable blessings which frequently result to individuals, and to communities, from their benevolent efforts in this good cause.

N. York.—A Missionary in the western part of the state, says, "a Temperance society has been organized, which has occasioned a *great reformation* among the people, as to the use of ardent spirits.

A missionary in Genesee co. N. Y. gives the following account of the *reformation and hopeful conversion of an old and confirmed drunkard.*

"Last Sabbath I administered the sacrament of the Lord's Supper in Alexandria, when an old man, about sixty years of age, came forward, was baptised, and took upon him the vows of the Lord. In this man a very great change has taken place. He has for some years been much addicted to intemperance, and when the Temperance society was formed in that place, was one of its most bitter opposers. But from an opposer he has become its decided friend and advocate, not only, but one of its best and most *substantial* members. And more than this, we trust he has become, through grace, a *sincere* follower of the Lord Jesus Christ. In this case the Temperance society, which is so much spoken against, and I am sorry to say, by some professors of religion too, has been the means of making a sober man, and so far as we can judge, a christian. I am happy to say that the *Bethany* Temperance society, now embraces between 150 to 200 members."

Virginia.—A Missionary in Pittsylvania co. says. "We have a small but flourishing Temperance Society. This was formed the 5th of July, and then had between twenty and thirty members—now between forty and fifty. The subject of Temperance since the formation of the society has been the topic of conversation in every company. Discussion is going on—information is sought and circulated. There has been much bitter opposition and it still con-

tinues, but our ranks are increasing. The cause is the cause of heaven and must prevail. Happy will it be for this moral waste that it should prevail; happy will it be for the church of Christ, for it is a moral pestilence, the curse of our race."

A wedding without strong drink.

A Missionary in Bath, co. Va. says—"A few weeks after our Temperance society was organised, a wedding was got up in the neighbourhood. This I was apprehensive, was a fiery trial which was to try them. But contrary to my most sanguine expectation, not a drop of any kind of intoxicating liquor was used on the occasion. A little *sweet cider* was the only drink. All appeared highly satisfied, and considered themselves as well entertained, although they had no "strong drink."

North Carolina.—A missionary in Bladen, co. says. "The Temperance cause is still going forward among us, I hope to complete victory. The evil is by far less general than formerly. Some of the most intelligent and respectable people have informed me, that the last election—which was held in August, was one of the most remarkable for temperance within their recollection. There was no fighting; a thing quite uncommon. Two of the candidates for the state legislature, both living within a short distance of this place, refused to *"treat"* at the election last month, and one of them who for merly got drunk on such occasions, and huzzaed for himself, lately *made a public speech against intemperance!*

Great diminuation in the sale of ardent spirits.

Ohio.—A Missionary in Coshocton, says: "Temperance is progressing, I have preached in different parts of this county on the subject, and I find some friends to the cause in every place. It is said, that in one store in this town, a *bottle* of liquor is not now sold, where a *barrel* was two years ago. And in another which dealt the most largely in the poison, there is *scarcely any sold.* Crowds are not now, as two years ago they were, found around store doors, waiting for their morning dram, and as a consequence, society is greatly improved,"

Presbyterry of Transylvania, Ky.

The following letter from the clerk of this Presbytery, addressed to the Corresponding Secretary of the Board, has just come to hand.

Rev. and Dear Sir,—Agreeably to an order of the Presbytery of Transylvania and its late Sessions, I inform you that the following resolution was passed unanimously. "On motion, Resolved, That the Rev. John D. Paxton, Jas. K. Burch, Thomas Cleland, D. D. and Mr. Michael G. Youce, be, and they are hereby constituted an Executive Committee to correspond with the Board of Missions of the General Assembly on the subject of missions."

As we have a great many vacancies in our bounds, we hope the board will soon hear from the committee.

JAMES C. BARNES, Clerk.

APPOINTMENTS.

Rev. S. H. Crane, General Agent for the Valley of the Mississippi.

Rev. S. J. Miller for one year to Lexington, Preble County, and New Providence, Montgomery Co. Ohio.

Rev. Thos. B. Clark, for three months to Clear Creek, Ohio.

Rev. David Monfort for one year to Franklin and vicinity, Johnson Co. Indiana.

Rev. T. A. Ogden for one year to Halifax County, Va.

Mr. J. J. Rice for one year to Dutch Neck N. J.

Rev. J. Witherspoon, Missionary Agent for the State of North Carolina for one year.

Mr. J. W. Beecher for four months to the county of Sevier, Tenn.

RE-APPOINTMENTS.

Rev. Wm. J Bradford for one year to Virgil and Solon, Courtland co. N. Y.

Rev. S. Hubbard for one year to Allen, Allegheny co. N. Y.

Rev. Wm. Wallace for two months to Blue Rock and Meigs, Muskingum co. O.

Mr. George W. Kennedy, for six months to Taneytown, Md.

Mr. I. Bennett, for one year to White co. and vicinity, Illinois.

Rev. J. W. Moore for one year to Little Rock, Arkansas Territory.

Rev. W. C. Anderson, for six months Missionary Agent for the Valley of the Mississippi.

New Auxiliaries.

Richland, Pa. Rockland Pa. Female Miss. Society, Bedford N. Y. Henderson congregation Ky. Total 383.

LETTERS RECEIVED,

From October 20th to November 20th.

J. H. Barnes, Va. A M'Iver N. C. I. J. Miller, O. T. Barr, 2. O. S. H. Crane, 2 Ky. W. Martin, Ky. J. W. Fraser, O. D. C. Allen, O. J. Wolff, O. J. C. Harrison, Ky. Messrs. Hamlin, Bascom and Curtis, Pa.

J. M'Elhenny, Va. W. Bell, O. J. Grisham, S. C. J. W. Oldham, Ky. J. B. Elwood, 2. NY. G. Hergesheimer, Pa. Elders and Trustees, Berwick, Pa. N. Harned, Pa. J. A. Ogden, Ind. S. Parsons, NY. D. Humphreys, SC. J. Witherspoon, NC. Several ministers in Tenn. Trustees, Taneytown, Md. W. C. Anderson, 2. Pa. J. S. Weaver, O. Elders, Dutch Neck, N. J. Several Ministers and Blders in Ohio. G. S. Boardman, NY. J. Ewing, Pa. J. Vance, NY. J. Reed, 2. Ind. J. K. Talmage, Geo. J. Moore, Md. A. Clark, NY. J. Paten Ky. J. Purkis, LC. J. Wilmore, A. Ter. N. A. Wilson, N. J. C. Long, NY. S. L. Governeur, NY. A Maltoon, NY. Trustees, Virgil, NY. W. J. Bradford. NY. S. Robertson. NY. G. Cratty, O. Trustees, Alden, NY. M. Hunter NY. W. Carlisle, SC. W. F. Houston, Pa. C. C. Beatty, O. W. Nevins, Md. N. Macleran, NC. J. H. Logan, Ky. J. Bennett, Ill. H Patten, Te. J. Hudson, Ky. T. Barr, O. J. D. Moore, O. J. M'Kinney, O. M. Stephenson, Tenn. B. F. Spillman, Ill. S. Cowles, O. J. Glenn, Pa. J. Culbertson, O. R. Read, Ky. R. Clapp, NY. G. Colton, NY. T. Caldwell Ky. J. F. Dufour, Ind. J. Green, NY. R. H, Morrison. NC. W. Roberts, Pa.

Notice to Auxiliaries, Agents and Treasurers.

It is earnestly requested of all the Agents of the Board of Missions, and of all Treasurers of Auxiliary Societies, and of Presbyteries, who have been authorised to receive monies for the use of the Board, that they will forward without delay, such amounts as may be placed in their hands during the months of December and January, to *Solomon Allen*, Esq. Treasurer, No. 18, South Third Street, Philadelphia.

Agent for the Reporter, Staunton, Va.

Mr. *Joseph Cowan*, Staunton, Va. Treasurer of the Corresponding Ex-Committee of the Presbytery of Lexington, and agent for the "Missionary Reporter and Education Register."

Account of cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th November, 1830.

Alexandria, D.C. Donation from a friend, [G,]			$5 00
Augusta, Ky. From auxiliary society per Rev. J. H. Logan,			45 57
Bridgeton, N. J. do do Rev. Mr. Hoff,			50 50
Bellefonte, Pa. collection in congregrtion per Rev. James Linn,			15 00
Coshocton, O. donation from a Lady per Mr. G. W. Warner,			2 00
Greenwich, N.J. from auxiliary society, per Rev. S. Lawrence,			5 00
Lower Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,			3 90
Lancaster, Pa. collection after the missionary sermon before the Synod of Philadelphia, per Rev. J. T. Russell,			41 37
Lewisburg, Va. collection in Presbyterian church at the meeting of Lexington Presbytery, per J. Cowan, Esq. treasurer,			95 00
Marysville, O. Monthly Concert collection, per Rev. D. C. Allen,			84½
Northampton co. Pa. collections per Mr. J. C. Watson,		2.10	
donation from Miss Deals, per do.		0.25	2 35
Newtown, Pa. from auxiliary society, per Rev. Mr. Boyd,			6 50
New Brunswick, N.J. from Rev. J. J. Janeway, D.D. his subscription for 1830,			100 00
New York, from Moses Allen, Esq. do			100 00
Princeton, N.J. Collections at Monthly Concert from session, per Rev. G. S. Woodhull,			40 00
Philadelphia, from Solomon Allen, Esq. his subscription for 1830,			100 00
from an unknown individual per Rev. Dr. Skinner,			20 00
from a Female friend, for the Indian Mission,			2 00
Richmond, Pa. collections per Mr. J. C. Watson,			5 00
Rehoboth, Pa. collection per Rev. W. C. Anderson,			4 57
Richmond Co. N.C. donation from Mr. Alex. Southerland, per A. M'Rae, Esq.			20 00
Robinson Co. N.C. do Mr. Archibald M'Callum, per do.			5 00
Sunbury & Northumberland, Pa. from auxiliary society per Rev. Mr. Smith,			32 00
Staunton, Va. from Female Benevolent Society,			160 00
St. Louis, Mo. from Presbyterian Church, per Mr. John Shankford, treasurer,			106 55
Three Springs, Brooke co. Va. collection per Rev. W. C. Anderson,			7 58
Upper Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,			59½
Missionary Reporter, From sundry subscribers,			42 75
			$1,017 48

SOLOMON ALLEN, *Treasurer*,
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

Remarks on Objections.

Continued from page 47, of this vol.

The frequency of application for money in aid of Evangelical designs, is matter of complaint, with many of the professed friends of Christ and his cause. "Agents of the several benevolent societies are scouring the country, in all directions; crossing each others' paths, often coming in collision, making their appearance at the same time, or in close succession, in the same congregations, and pressing the claims of their respective objects, with a zeal and importunity, which are not a little annoying." We have heard this objection alleged, in terms like the foregoing, repeatedly, and have felt that, the *modus operandi* in our numerous and estimable institutions, gives too much occassion for it. But then, let us remember that this complaint, if indeed there be just ground for it, lies against the *manner of operating*,—not against the amount done, or designed to be done. It is clearly the duty of Christians to do something, according as the Lord has prospered them, for the advancement of the Redeemer's kingdom, beyond the sphere of their own particular church, or religious society. This seems to be generally admitted, Hence, Associations, Societies, Boards and Unions are formed, in order to unite the prayers, and embody the efforts of large numbers of persons, whose views of Revealed Truth, and christian duty harmonize. But the mere formation of societies will accomplish nothing. The means of transacting business must be had, in proportion to the amount of business to be accomplished. Evangelical associations, by whatever name they may be distinguished, are but agencies of the church of God for promoting the influence of Christianity. They have not the faculty of creating the pecuniary means of distributing the sacred scriptures, or of conveying the glad tidings of salvation to the destitute millions of mankind. The Christian community must furnish these means, if they are to be applied at all. It is evident, therefore, that applications for money, the medium of business, religious and secular—must keep pace with the spread of the Gospel. Men may resist such calls—or turn a deaf ear to them; but how they can do so, consistently with the christian profession, or without controvening the Saviour's redeeming plan it is not for us to say. The only proper remedy, for the evil complained of in the objection, is prescribed by the apostle Paul, I. Cor. XVI. 1—4 "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week, let *every one of you* lay by him in store, as God has prospered him, that there be no gatherings when I come. And, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, and if it be meet that I go also, they shall go with me." The principle of this order applies to the case of those who are famishing for the bread of life, as well as to that of the poor saints at Jerusalem. Its adoption, in form or in spirit, by the churches generally, would we are persuaded, be found both convenient and effective, in an eminent degree. It would supersede in a great measure the necessity of travelling agencies, and those personal appeals, which are indeed, quite as trying to the sensibilities of the solicitor, as to the patience and good nature of those, on whom he may deem it his duty to call.

The members of every christian congregation should consider themselves as associated, not only for their own mutual edification, by a serious and diligent use of Gospel ordinances; but also, for the diffusion of the blessings of redemption, as extensively as possible. If no man liveth unto himself" in the kingdom of Christ, neither is it permitted to particular churches to wrap themselves up within themselves, regardless of the things of others. We are required to let our light shine before men, so that our good works shall induce others to glorify God,—we are to hold forth the word of life,—to do good; and be ready to communicate, knowing that, with such sacrifices God is well pleased. These maxims apply to churches, no less than to individuals. Let them become principles of systematic action, and we shall soon have ample means for the propagation of the Gospel. Let a collection be made every Sabbath, each member contributing, according to his ability, to a fund sacred to the Lord, and for the promotion of evangelical objects. Let appropriations be made statedly, from this common and consecrat-

ed treasury, to the institutions designed to advance the kingdom of Christ, graduated by the strength of their claims and the pressure of their wants, and, we venture to predict, that, vastly more will be done, with much less trouble, as well as less occasion of complaint about frequent vexatious calls for money.

Would not this plan, or something like it be in good keeping with the apostolic order to the churches of Galatia and Corinth? That it is practicable these can be no doubt: and that it will re-act beneficially on the churches that shall make the experiment, we are quite confident. If ministers will bring the subject distinctly before their people, based on Gospel precepts, and take pains to keep them well informed in relation to the benevolent enterprizes of the day, if we are not greatly mistaken they will be well rewarded, and agreeably surprized, by the result of their efforts, in the course of a few years. "He that watereth shall be watered. A *giving* people are very apt to be a *praying* people; and "the effectual, fervent prayer of the righteous availeth much."

Extract from the minutes of the Synod of Philadelphia, at its late Sessions, in the city of Lancaster, Oct. 1830.

The Committee appointed to take into consideration the communication from the General Agent and Corresponding Secretary of the Board of Education, under the care of the General Assembly, respectfully report: That the claims of the Board of Education, upon the attention and patronage of this Synod, are of a very peculiar nature. The success of this Board appears to be intimately connected with the success of the Board of Missions. Ministers of the Gospel must be furnished before they can be commissioned and sent forth to preach the Gospel; and it seems to be desirable, that they should not only be commissioned but educated, under the immediate direction of the Church in whose service they are to labor. The Board of Education has not hitherto received adequate encouragement from the Churches in our connection, and their efforts to accomplish the great objects of their appointment, have not been seconded by correspondent exertions in Synods, Presbyteries, and particular congregations. The funds of this Board are nearly exhausted, and the applications by candidates are numerous, and daily increasing. The committed, therefore would earnestly recommend, that the Churches under the care of this Synod, should immediately devise measures for supporting, by their contributions and influence, the plans of the Board; and that they should in a very particular manner, feel impressed with the necessity of sustaining, by direct contributions to the Board, the expense incurred by them in the support of their candidates and agencies.

Extract from the first Report of the Board of Education of the Synod of New York, auxiliary to the General Assembly's Board.

When your Committee look on the moral desolations which overspread no inconsiderable portion of our country; when they hear the Macedonian cry from very many who are perishing for lack of the bread of life in more than half the States and Territories of this nation; when they see millions of their countrymen, to say nothing of the heathen world, living and dying without the Gospel; and when they witness the inroads which death is making every year upon the living ministry, they are constrained to feel that no object can have stronger claims upon the prayers and charities of God's people, than that which proposes to raise up laborers, and thrust them into this field, now white for the harvest. Nor does obligation on this subject cease with simply increasing the number of ministers; all experience testifies that the character of the Church and the destiny of the world depend, to a mighty extent, on the qualifications and character of the christian Ministry. It seems to your Committee that the proper training of the youth, who are soon to exercise the ministry in the Churches, is a matter of great responsibility, and concerning which there cannot be too prayerful circumspection and holy solicitude. Your committee feel that they themselves, and all the people of God in this Synod; are loudly called upon to take this subject home to their hearts; to feel more deeply its importance, and their obligation to prayer and personal exertion in its behalf. And they are more fully convinced than ever that the plan proposed by this Board, to train up young men as much as possible in the bosom of our own Church, and under the supervision of our own judicatories and with less pecuniary embarrassments than they have heretofore been subjected to, is the plan demanded by the existing state of the church within our limits. And it is devoutly to be hoped that some measures may be adopted which shall induce all the Churches in the Synod of New York to co-operate cordially in the execution of this plan.

Of the practicability of this enterprize, if properly conducted, your Committee have no doubt; beeause there is, so far as their knowledge extends, no system of means in operation among the Churches of the Synod for the promotion of the object which this institution proposes to accomplish. For want of some systematic organization, by whichtheenergies of the Churches could be concentrated, and brought to bear on the education of young men for the ministry, but little has been hitherto accomplished within our limits. And it cannot be, when the nature and object of this institution shall be fully understood and its claims shall be urged home on the hearts of those who feels for the interests of religion, that they will fail to unite their prayers and exertions in its behalf. They cannot decline co-operating in a system of measures which seems so well calculated to combine the efforts of the Churches in this region for the purpose of training up a devoted, enlightened, and holy ministry. The number of young men of the requisite qualifications, who ought to be brought forward, but who must be kept back without continued and increased exertions of the friends of this object, will, it is believed, ever keep pace with, and probably exceed, the means of sustaining them. We need only to have the Churchcs aroused to feel and act on this subject, to bring forth a noble company of godly youth, who, when trained under your fostering care, shall go forth to bless the world, and aid in gathering home many sons and daughters to glory.

What must be done? Your Committee respectfully suggest, whether special exertions should not be made with as little delay as possible, to inform and interest the public mind on this subject. It is a matter of fact that should not be overlooked, that the education of young men for the ministry, thought it is an object of primary importance, and one on which all other benevolent movements depend for their success, has not excited a deep and general interest. And this state of things can only be changed by the exertions of those whose appropriate business it is to enlighten the public mind, and who have it in their power, to some extent, to control public opinion. By their timely and faithful efforts, the tide of popular feeling and pious influence may be made to flow in a channel which shall greatly accelerate the movements of this enterprise. Would it not, therefore, be well for ministers to bring this subject prominently before their people, show them its claims and its importance, and entreat their prayers and exertions on this behalf?

There should also in the opinion of your Commistee, be a thorough visitation of all the churches by the authorised Agent. In this visit, on which much depends, the Agent will need the entire and cordial co-operation of the Pastors and Elders to second his efforts. And it seems very desirable that some systematic exertions should be made, and some organization adopted, by all the Churches, in aid of this object. If all hearts can be made to feel for it, and all hands unite in snstaining and carrying it forward, the work will be easily and effectually done. Let us then not be weary in well-doing, knowiug who has saie "in dee season ye shall reap, if ye faint not."

OBJECTION AND ANSWER.

Christianity is known only to a small portio. of Mankind; if it were from God, would it not be universal in its Extent?

Do you believe any one religion to be divine? If you do, the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world; others are possessed by some individuals only, of a favoured nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them; others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their exer-

tions in publishing it among the nations. That a melancholy negligence has been too often betrayed, must be acknowledged and deplored. But at the same time it will be found, that in numberless instances the most violent opposition has been made to the zealous endeavours of christians; and that it is owing to the sanguinary persecutions of the rulers of the world, that the gospel does not now enlighten the whole habitable globe. If a conqueror, followed by his powerful army, desolate a country, and burn the cities and villages, and destroy the cattle and field of corn, and the people perish for cold and hunger, is their misery to be ascribed to a lack of goodness in God, or to the superabounding wickedness of man? The answer will equally apply to the subject before us.

The objection will appear less cogent, if it be considered that christianity is not the religion of the day, nor of an age; but a scheme of mercy extending itself through thousands of years, which gradually attains its triumphs, and which overcoming all opposition, will at last be diffused over the face of the whole earth. The tendency of this must be obvious to every friend of the gospel, who is an attentive observer of the moral state of mankind. When the gospel has produced its full effect, the objection will entirely cease; for according to the language of prophecy, "Men shall be blessed in Jesus; and all nations call him blessed. Ps. lxxii.—*Bogue's Essay*.

RECEIPTS FOR THE BOARD OF EDUCATION.

The Treasurer reports the following receipts in November:

George Ralston, annual subscription,			100 00
Solomon Allen,	do.		100 00
Alexander Henry,	do.		100 00
William Brown,	do. for 1831,		100 00
John Stille,	do.		100 00
Rev. Dr. Ely,	do.		100 00
Of do. the following donations received by him—Rev. S. Walter		1.06,	
Concert in Third Presbyterian church, Phila.		2.50;	3.56
Mrs. Margaret Carswell 25.00, Nancy Bradford .59			25.50
Mrs. Annesty and Mrs. Russell, Albany, each		1.00,	2.00
Mrs. Gray and Mrs. Rider 50 cents each, Mrs. Warner		1.00,	2.00
			33 06
Rev. Doct. Knox by Rev. Doct. Green,			10 00
Sixth Presbyterian church, Philad. at Concert of Prayer			12 00
Robert Ralston's annual subscription,			100 00
From Rev. Doct. Neill, agent, his collections			363 35
			$1118 41

Nov. 25, 1830. JOHN STILLE, *Treasurer.*

RECEIPTS FOR THE BOARD OF EDUCATION, DURING THE MONTH ENDING NOVEMBER 25th, 1830.

Collected by the General Agent, the following sums, viz:

From the First Church, Albany, N.Y.	$99 50	
Female Association, do.	10 00	
		109 50
From Second Church, Albany,	80 75	
J. J. K. of do. towards expense of the agency	20 00	
		100 75
From Third Church, Albany, Mr. Pond's second annual payment,	10 00	
Few individuals of same,	5 00	
		15 00
From Second church, Troy. N.Y.	76 50	
Church of Lansingburg, N.Y.	36 60	
Do. Schenectady,	25 00	
		138 10
Total,		$363 35

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